

He who carefully contemplates the biographies of the Prophets and Messengers will find that they were insistent upon enraging the kuffar whenever the opportunity presented itself and they had the means to do so. In doing this, they used different methods depending on the conditions. In these efforts they left behind guidance for those seeking direction and an example.

Enraging the kuffar is an act of worship through which a Muslim seeks to get close to his Exalted Lord, for He - Almighty - has made this act a lofty and good deed. The Almighty said about those who take on jihad for His sake: "Or whenever they tread on a territory, unnerving the kuffar; or inflict any loss on an enemy - it is written to their credit as a good deed. Surely, Allah never discounts the reward of the good-doers." The Almighty also described the Sahab of Messenger of Allah ﷺ by saying: "...And their parable in the Gospel is that of a seed that sprouts its (tiny) branches, making it strong. Then it becomes thick, standing firmly on its stem, to the delight of the planters - in this way Allah makes the believers a source of dismay for the kuffar". Ibn Kathir said: "A seed that sprouts" means a seedling; "Strong" means reinforced; "thick" means sprouts tall; "standing firmly on its stem, to the delight of the planters" means like the Sahabah of Muhammad ﷺ, who reinforced and supported him just as the root supports a plant. "Making them a source of dismay to the kuffar" - here Almighty Allah praises the Sahabah as they enrage the kuffar by reinforcing the Prophet ﷺ with their support.

This act of worship springs from the belief of al-Baraa' from the kuffar. In fact, it is the fruit of this act, and stands in evidence for it. It is also evidence of the true love a worshiper has for his Almighty Lord, for the love of Allah, the Exalted, unfailingly demands hating His enemies, showing animosity to them, disavowing them, and enraging them. Regarding this, Ibn al-Qayim - may Allah have mercy on him - said: "Allah loves nothing more than

when those who support Him, annoy His enemies, and raises their ire. Annoying the kuffar is an act beloved by the Lord and is demanded by Him... delivering upon it completes one's act of worship. He who worships Allah through enraging His enemies gets a generous share of good will. The bigger the worshipper's love for his Lord, and the more he shows animosity to His enemies and the larger his share of good will shall be for this act of subjugation" [Al-Madarij]. The Prophet ﷺ once gave a camel to Abu Jahal as a gift, during the Umrah of al-Hudaybiyah, to annoy any kaffir that sees it. Ibn al-Qayim had this to say about the benefits of the Umrah: "The act of enraging Allah's enemies is favored, for the Prophet ﷺ gifted, among other gifts, a camel with a silver ring in its nose, in order to enrage the mushrikin" [Zad al-Ma'ad]. Similarly, he rushed between al-Safa and al-Marwa to demonstrate his strength to the mushrikin. Ibn 'Abbas - may Allah be pleased with him - said: "Indeed, the Messenger of Allah ﷺ rushed between Bayt and al-Safa and al-Marwa to demonstrate his strength to the mushrikin" [Al-Bukhari]. His ﷺ acts in enraging the kuffar are well-known, and in his footsteps many Sahabah followed with excellence, and there are countless tales about this.

There are many ways to enrage the kuffar and bring sorrow to their hearts, to include: destroying their wealth. Returning to the Sunnah, the Messenger of Allah ﷺ, cut down the palm trees of the kafir Jews, and burned the crops of the mushrikin of Taif. We have a good example in our Prophet ﷺ. So today, whoever is unable to kill the kuffar and musirkeen, should set sights on their assets and should destroy their wealth by every means allowed in the Shari'ah. There are many easy ways to accomplish this - and all praise is due to Allah - for their assets and interests are spread everywhere; houses, vehicles, shops, factories, money, and goods. Every Muslim should know that the kuffar are keen on dunya and what comes with it, and that because of their attachment to their wealth, destroying it will cause them

much distress.

Additionally, one could enrage them as such: making them hear what will make them feel grief and pain. The Messenger of Allah ﷺ used to urge Hassan to recite poetry to annoy his enemies, telling him that Jibril - peace be upon him - will support him. Al-Bukhari narrated on the authority of al-Baraa' bin 'Azib - may Allah be pleased with him - that on the day of Quraydha, the Messenger of Allah ﷺ said to Hassan Bin Thabit: Satirize the mushrikin, and Jibril is with you. In fact ﷺ used to teach the companions how to say that which would enrage the kuffar. As narrated by al-Bukhari on authority of al-Baraa' - may Allah be pleased with him - that on the day of Uhud, after the battle, Abu Sufyan asked the Muslims: "Is Muhammad among you?" ﷺ said: "Do not respond". Then Abu Sufyan asked: "Is Abu Quhafah among you?" He said: "Do not respond." Then Abu Sufyan asked: "Is Ibn al-Khattab among you?" Abu Sufyan then went on to say: "They have been killed. Had they been alive they would have responded." Omar could not hold himself and replied: "You lie, O enemy of Allah. Allah has kept alive those who will disgrace you." Abu Sufyan responded: "He is foolish." The Prophet ﷺ said: "Answer him." They asked: "What should we say?" He instructed: "Say: Allah is Most High, Most Exalted." Abu Sufyan said: "We have honor and you have no honor." So, the Prophet ﷺ said: "Answer him." They asked: "What do we say?" He said: "Say, 'Allah is our Guardian and you have no guardian...'"

The act of worship through enraging also includes: overwhelming those who plant doubts and squashing the doubt they sow through responses, as well as supporting Islam and Muslims and standing up for them, spreading the news of the killing of the kuffar and dishonoring them, and finding a way into their meetings and their sites to spread information regarding the victories of the mujahidin in the different

arenas. This heavy burden falls upon the supporters of the mujahidin who should thus reaffirm their determination and reinforce their iman, and seek reward, for their actions will enrage the kuffar and annoy them. The harshest of ways to annoy the kuffar and the most enraging to them is jihad for the sake of Allah, by fighting and subjugating His enemies. The Almighty said: "(So) fight them and Allah will punish them at your hands, put them to shame, help you overcome them, and soothe the hearts of the believers". Fighting for the sake of Allah will result in torment and humiliation to the kuffar, and will bring healing and joy to the hearts of the believers, which will be the greatest and most immense source of annoyance. This was the case with the Messenger of Allah ﷺ and his Sahabah - may Allah be pleased with them - who used to enrage the kuffar and cause them great fury by taking their women captive and seizing their wealth.

The soldiers of the Khilafah followed this sunnah, and all praise is due to Allah Almighty. Today, they continue to antagonize the kuffar and attack them whenever the opportunity presents and the conditions are convenient. In the lands where they have control, they invade the kuffar and murtaddin around them, thus tormenting them. When they are in covert detachments in areas of the kuffar, they disturb their daily lives, filling them with terror. Indeed, we have seen that only one of their soldiers fills an entire nation with horror. They are the ones marching according to the creed of the Prophet ﷺ and his honorable Sahabah. Every Muslim should educate himself on this act of worship and do his part regarding it, for the enemies of his Lord and Guardian surround him, and successful is he who is granted success by Allah, for there is no strength nor power except through Allah.



Not many hours of this world pass by a Muslim without being afflicted with the trials and tribulations that this abode piles upon him. Allah in His great wisdom appreciates these trials and in them lurks goodness for the wise who contemplate. Allah Almighty said: "Your Lord creates and chooses whatever He wills—the choice is not theirs!". The Almighty also said: "No calamity befalls (anyone) except by Allah's Will. And whoever has faith in Allah, He will (rightly) guide their hearts (through adversity)". The lessons that Allah imposes through these ordeals are numerous, and among them is a test of the servant's patience and his satisfaction with the decree of his Creator, as in the Almighty's saying: "And We test you (O humanity) with good and evil as a trial, then to Us you will (all) be returned:. These tests also include a reminder to the believer of the insignificance of this world and a warning to the heedless who are deceived by it. Furthermore, in these tribulations lies a test of the believers in consoling their muwahhid brothers and supporting those who have fallen into misfortune.

One of the forms of the perfection of this religion is that it commands the afflicted to be patient. Allah Almighty said: "We will certainly test you with a touch of fear and famine and loss of property, life, and crops. Give good news to those who patiently endure", and He commanded the Muslim to support his brothers. The Prophet ﷺ said: "He helps the needy and anxious" [Agreed upon], because Allah has made the souls of the believers like one soul, so their joys are one and their sorrows are one. So, whoever is good to his brother, it is as if he did good to himself, and when one's brother achieves, it is as if he himself achieved. Therefore, Allah Almighty said, explaining this

bond: "Do not defame yourselves". Al-Qurtubi - may Allah have mercy on him - said: "And in saying 'yourselves' there is a warning that the rational person does not fault himself, so he should not fault others because they are like himself" [Al-Tafsir]. He ﷺ also said: "The believers will be rewarded for their blood, and they are one hand against everyone else" [Abu Dawud].

These meanings are fulfilled within the framework of achieving a brotherhood through iman and embodying it as a practical reality. In fact, they are from the core of iman and its strongest bonds. Through loyalty to the believers, the awakened heart of a believer is hurt by what hurts his brother, and his brother's misfortune is a misfortune for him. He does not have a good life or peace of mind while his Muslim brother is in distress. Such is the case of being one body, which the Prophet ﷺ described by saying: "The believers in their mutual love, compassion, and sympathy are like one body. If one part hurts, the rest of the body responds to it with sleepless nights and fever" [Muslim].

This brotherhood obligates the believer to support his brother in the ordeals that befall him, the most severe of which is the kuffar's aggression against him by killing, capturing, or displacing him. In this instance, support is obligatory and for which Allah commanded us to fight. Allah Almighty said: "And what is it with you? You do not fight in the cause of Allah and for oppressed men, women, and children". At-Tabari said: "So, Allah urged the believers to rescue them from the hands of the kuffar who had overpowered them, and He said to them: What is the matter with you that you do not fight in the way of Allah, and for the weak people of your religion and sect who



were overpowered by the kuffar,

who humiliated them, seeking to tempt them and turn them away from their religion?" [al-Tafsir]. That is why the scholars decided that jihad in kind is obligatory upon Muslims if the enemy raids a land and takes away the rule of Islam from it, or if the Muslims are held captive by the kuffar, or if a Muslim woman is taken captive in the East or in the West. All of this is out of respect for the sanctity of the Muslim and the necessity of supporting him, and in the words of the Prophet ﷺ: "Support your brother, whether he is an oppressor or an oppressed person" [Al-Bukhari], indicating that the believer's matter concerns his brother, is important to him, and he must take a stance with him, helping him to do what is right or preventing him from doing wrong. It also contains an order that obligates the Muslim to support his brother who is in distress in every situation, with the first line of support being through sacrificing one's life. If he falls short of supporting by fighting, then with money, then through jihad of the tongue with incitement and supplication, along with continuing to strive to support them with one's life whenever the opportunity arises. The Messenger of Allah ﷺ urged this support, and explained the situation of Muslims in supporting each other. On the authority of Abdullah bin Umar - may Allah be pleased with him - the Prophet ﷺ said: "A Muslim is the brother of a Muslim. He does not oppress him or spare him. Whoever fulfills the need of his brother, Allah will fulfill his need. Whoever relieves a Muslim's distress, Allah will relieve him of his distress on the Day of

Resurrection, and whoever protects a Muslim, Allah will protect him on the Day of Resurrection". [Agreed upon]

The Messenger of Allah ﷺ guided by example to support Muslims and mobilize armies if the kuffar gained power over a single Muslim. He ﷺ invaded the Jews of Banu Qaynuqa' for the sake of a Muslim woman who had been assaulted. He prepared to fight Quraysh on the day of Hudaibiyyah and pledged his allegiance to his Sahabah to die for the sake of Uthman ibn Affan, whose death had been reported. All that for one Muslim! He ordered the movement of an army of three thousand to Mu'tah to fight the Romans because of the killing of his messenger, who was one man. In their Messenger ﷺ Muslims have a good example, especially since they see how weak the condition of their brothers has become, and the tyrants of the world, both near and far, have dominated them, and inflicted kinds of harm upon their lives, their religion and their world.

When support for a Muslim in his ordeal was abandoned and every person became preoccupied with his own situation, corruption spread, honor of Muslims was violated, their blood was spilled, and their homes were destroyed. It is necessary for Muslims to support each other and be loyal to one another, just as the kuffar support each other and are loyal to one another. Allah Almighty said: "As for the disbelievers, they are guardians of one another. And unless you (believers) act likewise, there will be great oppression and corruption in the land". This is the characteristic Muslims and their guidance, which they are commanded to achieve, and it is the means by which their condition is improved, and praise be to Allah, Lord of all creation.



The ties that bonded the jahiliyyah parties in Sham have been shattered and its seeds which, for more than a decade, they had tried to bring together to battle against the mujahidin, have been scattered. It is a chapter with words written on the pages of the blessed Sham which exposed and disgraced, and then baffled and exhausted all powers, governments, militias, allies, supporters, experts, observers, resistors, revolutionaries, pacifists, and all types of other filth.

Amidst events as tumultuous as a boiling cauldron, recent developments on the scene in Sham have shown the quarreling partners, as they attack each other, from the south of Sham to its north and from its east to its west. Their situation is summed up by the Almighty's saying: "Their malice for each other is intense: you think they are united, yet their hearts are divided. That is because they are a people with no [real] understanding". Ibn Abi Hatim narrated on the authority of Qatada regarding the ayah: "Likewise, the people of falsehood have different testimonies, different desires, and different deeds, and they are united in enmity toward the people of truth". Therefore, the winds of discord have pummeled all the parties of Sham, distracting them, and disrupting their conspiracies as well as the plans of their masters.

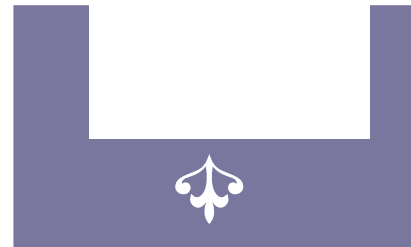
Let us start with the murtadd Nusayris: the head of the Nusayri regime and those with him were unable to limit the flood of devastation that engulfed people in general, and his supporters and followers in particular, until the torrent reached a boiling point, and there was no longer any difference between them. They were dead and humiliated if they spoke, and humiliated and dead if they remained silent, so voices of people – who, until recently, were his closest associates – rose. They dared those around them to take a tried and tested path that had not rendered any benefit before.

In Suwayda, after they were fed up with deteriorating conditions, the Druze mushrikin turned against their regime, which like a pillar they had always propped up. In Hawran, the reconciliation areas rode the wave, only

to return to square one after wasting ten years of their lives. As for Dimashq, the Nusayri regime continues to try to limit the powers of the militias which it refers to as "ancillary", for fear that they would reach a stage in which they would dispute the regime for control, something which actually happened after the latter saw the regime's efforts to restrict it and limit its presence. Thus, matters escalated to confrontations in their heartland in the coast and then separation was declared in the city of Barakah - whose water source they destroyed until its people began to complain of thirst, at which point, the leader of the "National Defense" militia announced disengagement from the Nusayri regime! This was against the backdrop of skirmishes that broke out between the militia and tribal leaders in the region, with each of them calling for help from the regime's army. The Nusayri regime did not show a decisive stance towards either party, instead only gave each party false promises, reassurances, and wishes. This did not please the militias, which resented the "timid interference" despite all the efforts, lives, and profits they had provided for the benefit of the regime, through the imposition of taxes, royalties, kidnappings, and drug trade, which had become a major source of income for the Nusayri regime and its militias alike.

Then, take a passing look at the opposition factions that continue to erode and eat away at each other, as one faction announces the arrest and detention of its most prominent leaders on charges of espionage even though they tried to soften it and wrap it up with descriptions that do not cover what was behind it. These detainees were the head of the snake in fighting the Islamic State and inciting others to turn against it, a scenario similar to what happened with the Yemeni branch of al-Qa'idah, when it arrested and executed a number of its cadres and soldiers on charges of espionage, yet they were the engine of the war against the mujahidin. I wish I could know how many spies led the war against the Islamic State in the name of "revolution" and "liberation".

Later, other developments occurred that led to splits in the ranks of other factions



at the expense of their allies, and these splits quickly turned into armed clashes between two warring factions: both of them affiliated with and subservient to the secular Turkish government, which had through them, implemented its anti-mujahidin plans directly or almost directly after they put their hands in the hands of the Turkish murtaddin. Even though the Turks had these people's hands chained to their necks protecting the Nusayris - who they had previously killed and displaced - from them, and in the past had handed over Halab to them without a fight, or had made it completely it easy for them sending them, at times, to Azerbaijan and to Libya at other times, all while Sham was groaning! So, they turned the slogan of patriotism into an idol with which they worshiped and did business. Then, when they became hungry, they ate it. When the reasons for the clashes were investigated, interests and resources were their motivation, just as they were what prompted the Nusayris to gobble up their allies. It is not surprising from those who fought for resources, and were patient, steadfast, and resilient manning the border crossings, and who sought to control trade in the land, to establish money as a ruler in all matters of life, and to cheaply sacrifice themselves for this, so Allah piled humiliation upon them.

One of the wonders of the Sham situation is that some of the factions that fought under the American banner for a long time had "sanctions" imposed on them by it, after it turned its face towards the Turks. After these factions were followers of the West and allies to the Crusaders, they have now been promoted to followers of the followers of the West and fluff on the tails of the Crusaders. Their supporters and opponents alike turned against them after the pathetic condition they found themselves in and the rampant corruption that is abound in their areas, as a result of the widespread

drug trade that is imported from the Nusayri areas.

We will not end with the PKK militia - where the atmosphere is still tense, waiting for other winds to ignite the embers lying beneath the flames - but with the results of the previous round of conflict between two parts of the militia, we find that each of their factions hastened to seek help from the Crusader coalition, reminding them of the past days of obedience and sacrifice in the war against the mujahidin! However, the American position on that remains ambiguous and wavering, its features not yet clear in light of the complexity of the scene, the overlapping of issues, and the escalation of conflicts east of the Euphrates.

Whatever the scene and its developments, the world must realize that those who fought the mujahidin did not accomplish anything nor will they, and that every action leads to a different punishment from Allah for even the most severe corruption on earth. "Allah will surely make it useless, for Allah certainly does not set right the work of the corruptors". In addition to this, the enemies of the Islamic State are described as unfair, unjust, corrupt, and corruptors, and referring to them ethnic, and tribal, along with other forms of jahiliyyah descriptions.

The Islamic State ruled those areas for a few years and was able, with Allah's help, to overcome the turmoil, extend security, and spread justice. It entered areas bubbling with discord where jahiliyyah prevailed for many decades. It tempered vengeance, and mended broken relationships as if they had never splintered. In fact, you saw the muhajirin and the Aansar hand in hand confronting the murtaddin and the Crusaders. The muhajirin were diverse and were from all corners of the earth, while the ansar included Arabs, Kurds, Turkmen, and Turks from Karkuk to Halab. So, who can measure up to the Islamic State? "Are they equal in condition? Praise be to Allah! In fact, most of them do not know".



There has not been an affliction that has been worse for the Ummah than the disease that hit the ideology of al-Walaa wal-Baraa. An ideology that has been certified as true by multitudes of texts, and the opposition or weakening of which, even in the slightest way, is prohibited.

One of the most prominent manifestations of the cracks in the walls of this belief among people is: The turmoil in their position regarding loyalty to the Jews or what they, trivially and falsely, call “normalization.” Nationalist movements criminalize the belief in al-Walaa wal-Baraa. Instead of criminalizing the “normalizers!” In fact, they insist upon “normalizing relations” with them as “comrades and brethren!”

This crude inconsistency toward the issue of allying with the Jews, has its origins in the ideological deviation of old which for years accompanied the jahili “Arab Conflict” with the Jews, whether on a national level or at the level of parties and movements, which in turn was a result of an imbalance in al-Walaa wal-Baraa.. All these groups did not truly show enmity to the Jews in accordance with the sharia’h. Instead, they practiced other types of temporary nationalistic, popular, and political animosity, all of which fell short of the true application. Let us not forget the fable of differentiation between “Zionists” and Jews, and between the Jews of one country over another. This is another catastrophe brought upon the ummah by the “enemies of normalization the brethren of normalizers.”

Images of this inconsistency appear when you find many criticizing the Emirati and Saudi “normalization” but hold back on criticizing the Turkish and Qatari “normalization” even though, the latter is more dangerous and malignant. In fact, they justify it and

find excuses for it! Thus, for them, normalization falls into two categories: normalization that is prohibited and normalization that is permitted. One that is excused and another that is not, under any circumstances.

Therefore, “Erdogan”, the darling of the murtadd Brotherhood and the last of their breached fortresses, conducts open normalization with the Jewish statelet similar to that of the Emirates and Saudi, and in fact exceeds it. Yet, in Erdogan’s last heartfelt meeting with the taghut “Netanyahu,” where they wore similar neckties, his normalization was considered on target and was excused by his supporters! This meeting did not encounter much criticism or blame from the supposed enemies of normalization! Why? Because the trouble is with “normalization” and not with the “normalizers” according to the “Brethren of Normalization.”

This muddle is accompanied by confusion regarding the criminalizing of “normalization” with the Jews but not with the Christians, which contradicts the Qur’anic texts in which the Almighty said: “O believers! Take neither Jews nor Christians as allies”. The Almighty also said: “O believers! Do not take My enemies and yours as trusted allies”. The verses established the command of enmity toward all the kuffar since the enmity is because of kufr, and an act of assault increases their sin.

Let us take the Taliban as an example; what they hope for and desire most is normalizing their relationship with Crusader America and for which they run panting behind “International Legitimacy,” but which they cannot attain without the consent of America and its allies. Whenever the Taliban stumble in pleasing America, they resort to normalizing their relationship with America’s enemies like China, Russia,



and Iran, all of whom are enemies of Islam and their crimes against Muslims continue to this moment. Thus, the Taliban is getting their share of “normalization” yet they are not blamed because their normalization is of the “halal normalization” type!

The Taliban’s defense representative even showed up during the tawhid season in the land of al-Haramayn, in a warm conversation with the most prominent of the “shepherds of normalization” the taghut “Bin Salman” and before that had traveled to the Emirates where he met with the Emirati taghut! However, no one criminalized this overt presentation of the militia’s leaders with the “sponsors of normalization” and no one criticized the maker of the “principality” whose press releases assure of good relationships with its “Arab brothers” while at the same time attacking the “normalization” practiced by these same “Arab brothers!” Why? Because the problem is with “normalization” and not the “normalizers!”

This theoretical complex that grows out of application, is the complex of most Islamic movements and their supporters, their elites, their populous, and their specialists. They curse evil, but they never refrain from associating with evil people! They attack betrayal but ally with the betrayers. Just like the remnants of the al-Qaida jihadists, who - perhaps - deem democracy as kufr, but they do not deem democrats as kuffar! They declare kufr upon parliaments but not upon parliamentarians, and thus their problem remains with inanimate objects! The doctrine remains merely theoretical, but whoever seeks to interpret it by action on the ground according to its principles becomes an “exaggerator” and a “Khariji.” To

rearrange the scene, today we are faced with a complex and unique discord, which criminalizes “normalization” with the Jews of Palestine but not with the Jews of the world; which restricts its condemnation of “normalization” to the Jews but not to “normalization” with Christians or other kuffar, and which directs its anger at “normalization” itself but excludes the “brethren of normalization!”

In order to dismantle this complex and bitter scene, the mujahidin must strive to target the Jews along with the governments that “normalize” with the Jews and the Americans, since they are allies with the Jews. Allah Almighty says in His book: “He who allies with them is one of them”. Those who ally with the Jews and Christians will be judged as one of them. Targeting those who “normalize” with the Jews and Christians is a practical remedy for the dissonance that many segments of the ummah are afflicted with today, and it bridges the deep gap between theory and application, as it involves reviving the doctrine of al-Walaa wal-Baraa, and it also involves exposing the “brethren of normalization,” unmasking them and showing the wolves behind the sheep disguise!

In general, targeting the “normalizers” loyal to the Jews and Christians is a step on the right path towards al-Quds, Makkah, and al-Andalus. It is an available path and a practical solution on the ground for those who are unable to directly reach and fight the Jews and Christians. Since the wound of one Muslim is a wound to all Muslims their enemy is one, and their salvation is one, battling their allies is like battling them. There is only one standard of measurement which is al-Walaa wal-Baraa and it is what will remain on earth, all else is froth that will disappear into the abyss.



As soon as the Jewish statelet is exposed to an attack or a potential danger, the allies of the Jews rush to provide their comprehensive and unlimited support. This is neither new nor surprising, even if it comes more intense this time, as was clearly demonstrated in the speeches of American leaders that were filled with "unprecedented threats and incitement against Gaza and everyone in it! These Crusader-Jewish speeches were quickly translated into a massive campaign of barbaric bombing, throwing Gaza into an unprecedented spiral of pain, massacres, and body parts. To Allah we turn for help.

Every time confrontation with the Jews is renewed in the Palestinian arena, conversations about practical steps to fight the Jewish statelet, and ways to support Palestine escalate, especially from those outside it. Many parties act without presenting a comprehensive Shari'ah vision that could be considered a process or a practical way to achieve the divine promise of abolishing the Jewish statelet, while the Palestinian scene remains the same. They act in the shadows of the prevailing illusion that it is possible to achieve this divine promise by fighting under the banner of the Iranian axis, which itself is hostile to the divine method! Or they act by engaging in national or pan-national alliances that fundamentally neglect the legitimate purpose of fighting. They act in the shadows of emphasis that the battle and hostility with the Jews is confined within Palestine and they have nothing to do with fighting the Jews outside it.

In accordance with Shari'ah and practically, limiting ourselves to fighting the Jews of Palestine, no matter how spiteful they may be, is not enough to achieve the elimination of the Jews, because from the beginning the construction of the the Jewish statelet relied upon and depended on a chain of

people. Throughout history, the Jews only advanced by relying on other parties who, through deception, they exploited to serve them. They established their statelet initially by leaning on Britain, then taking refuge in America, and finally by subjugating murtadd governments .

Indeed, anyone who reflects upon them, will find that the speeches and positions of the American leaders who lament the Jewish blood, whether Republicans or Democrats, are the same; he realizes the extent of Jewish control over American and European decision-making circles, and the extent of the pressure exerted on them by Jewish pressure groups that live and breed in the neighborhoods of America and Europe, controlling the joints of the economy, trade, and Western media, and interfering in drawing up the policies of these countries and tie up the ropes of deception in a way that ensures the preservation of Jewish interests.

The same is the case when it comes to the murtadd Arab governments and armies, which are also part of the ropes of Jewish deception that strangle the populous to keep them away from threatening the interests of the Jews or attacking their statelet, which explains why the Jews are desperate to "normalize" their relations with these murtadd governments.

Based on these introductions and legal, historical and factual data, it is abundantly clear to us that the practical way to confront the Jewish statelet in preparation for its elimination can only be achieved by striking all of these components, alliances and all those involved in them, who together form fortresses, walls and ropes that protect the Jews and perpetuate their power and control over Palestine.

Accordingly, this is a warning and



incitement to Muslims everywhere that in front of them lays a plan to participate in fighting the Jewish statelet and rid the Muslims of its evils. This plan is represented by a serious and rapid field effort to target the Jewish presence in the entire world, whatever is the form of this presence, especially the Jewish neighborhoods, in America and Europe, which constitute the backbone of the Jewish economy and the hotbeds of control in Western Crusader decision-making circles supporting the Jewish statelet. It is necessary to target and attack Jewish and Crusader embassies everywhere.

Simultaneously, it is necessary to target the defense lines and walls that provide cover for the Jewish statelet, represented by the murtadd Arab armies and governments, specifically the armies of the "ring states" that encircle and strangle Palestine, as well as to target the rear lines of defense, such as the armies of the Gulf states that host the American bases which support the security of the Jewish statelet. All of these parties, that include kuffar and riddah, Arabs and non-Arabs, are a rope for the Jewish statelet, the severance of which will ensure the extraction of their statelet by the roots.

This is the Shari'ah based practical and realistic path to fighting the Jews and fulfilling Allah's promise of the elimination of their statelet. It also includes real, actionable support for our Muslim people in Palestine. This is the path that the Islamic State took by fighting all these kaffir axes, governments, and armies, and it is still on its way, about to reach its goal, Allah

willing. In light of the sharp changes and turns taking place in the region, which do not deviate from the plan of Allah Almighty and His plan for His worshipers on the ground, and in light of the talk about the possibility of the small, short "sector" being exposed to a Jewish ground incursion, whether at this stage or elsewhere; The first thing to do in order to confront it is to prepare on the basis of iman, dedicating Tawhid to Allah Almighty, purifying the banner from the American "international rules and laws", and fighting for the arbitration of Islamic Shari'ah within the framework of Tawhid, and not within what is originally and primarily based upon a Jewish framework.

If this premise of preparation with iman is firmly adopted, then young Muslims there must prepare themselves and be equipped with whatever military equipment is available to them, but especially with the explosive belts that have been absent from the arena of confrontations with the Jews. These blessed belts are a distinguishing mark between the fighting guaranteed by international laws and the fighting guaranteed by divine Shari'ah. We ask Allah Almighty to inflame the blood of our people in Palestine, and to spare them the evils of the Jews and the Crusaders.

In conclusion, the Jews have walls and ropes that they rely on and fight behind to preserve their crumbling statelet. There is no way to bring down the Jewish statelet without bringing down these walls and cutting these ropes, until the Jews reach the point where they find nothing to take refuge in and hide behind except stones and trees, then the Jews will realize that they have not lived through the "Holocaust" yet!



In a time teeming with incidents, it is our prerogative to remember and be proud of the achievements and heroism of the soldiers of the Khilafah who have continued to walk on the path of the prophets in this new cycle of Islam's contemporary history where the events are so similar, to the point they seem like duplicates of, the battles, biographies, and heroics which were recorded by the Sahabah and followers of yesterday, and whose exploits are today repeated by those walking the same path on the fronts of sacrifice, not in references and books.

We address you, O soldiers of the Khilafah, and we speak to you of comfort and good tidings, of love, of brotherhood, of support and of loyalty. We undoubtedly do so on behalf of many Muslims who wished they were with you and amongst you on every path you travel and each valley you cross. They pray for you as they pray for themselves, and even more. May Allah increase yours and their reward and elevate you in all in status.

How could it not be so, when you were the ray of light that illuminated the darkness of this great jahiliyyah tide that has struck the world, east and west? How could it not be so, when you are the descendants of the honorable predecessors who strongly held on to the Book and did not flatter an enemy at its expense, nor favored a friend over it. Instead, they accepted what was entrusted to them and sought Help from Allah Almighty, so He helped them, and they protected His book when many squandered it.

You, O soldiers of the Khilafah, were patient when people were alarmed, you were true when people were false, you remained steadfast when people fled, and you leapt towards glory when people retreated and were relegated to ruins. You were and still are on the path of the guided messengers, the previous imams and the conquering leaders, walking with unyielding determination, being tested and speaking for the sake of Your Lord, then you gladly continue the journey with complete submission.

We think that you - and Allah is your judge - have known Islam truly in the way which

Allah Almighty wanted. You have known it with complete submission to Allah, just as Ibrahim al-Khalil submitted to Allah Almighty's command to slaughter his son and laid him upon his forehead! You applied tawhid according to its principles, disavowing all kuffar, and dissociating with them in word and deed. We believe you have achieved true iman in Allah and have striven in true jihad for Him, with the certainty of one who sees adversity as a gift and does not care about calamities no matter where they come from and realizing that their death is in Allah's hands.

The pretenders have fallen, the apostates have weakened, and the hypocrites have failed, yet your swords have not relented and your resolve has not weakened. People have sold their religion for the sake of this world, and you have bought your afterlife with the most precious thing you possess. People have favored money, children, and lives over the religion, but you have given everything in support of and in sacrifice for the religion.

On the path of your jihad, you have not bequeathed to your families anything but captivity, displacement, and deprivation, yet you continue your way without paying no mind to any of it. Your hearts are like birds' hearts, merciful and compassionate toward Muslims, however, for your enemy you boil like volcanoes. Do not take pity on the kuffar and munafiqin, following the example of your Prophet Muhammad, the Messenger of Allah, and those with him who were "firm with the disbelievers and compassionate with one another". You set the most wonderful examples of certainty and trust in Allah Almighty, until death became dearer to you than life, not out of fear or despair, but out of hope for Allah's pleasure and His Jannah, fleeing away from His wrath and fire, and longing to meet Him in the market of abundance.

Among you are the knights of martyrdom, each one of whom leaps towards his goal, chases his prey, accelerates his steps, breaks through the earth, and detonates his belt without hesitation or doubt, arriving at the moment of truth where he creates his remaining life by scattering his remains as



light and fire, a light for those walking in fear, and a fire for the kafr enemies of the ummah, each muttering to himself: "And I have hastened to You, my Lord, so You will be pleased", and proclaiming: "Tomorrow we will meet our beloved ones, Muhammad and his party".

To battle you, the Persians and Romans united for the first time in their history! For fear of you, the Jews broke all the rules and provided the riddah armies on their borders with all means of brute force to repel you from their borders and delay the arrival of your convoys to Khaybar a second or third time.

All the sects of kufr have allied themselves against you, yet you have not compromised yourself to anyone. You have never given in to dunya, and for the sake of Allah's religion, you have not cared about the blame of any blamer. You have given priority to the pleasing the Truth, Glory be to Him, over all others. In fact, to you, tawhid was first, and Islam was a single solution with no equal and with no competing paths. Thus, most of the parties and movements fell, and you passed the test. You took the legacy of the Hanifi creed when wastrels abandoned it, and compromisers gave it away, as they slandered it and slandered you, distorted it, and distorted you. They called it exaggeration, extravagance, and Khariji, while reversal and change became wisdom, middle ground, and moderation in years of deception in which "the traitor is trusted, and the trustworthy is betrayed".

In this time, pretenders dilute their religion to make a living! But you - you sacrifice your souls, your blood, and what you possess for your religion. They accused you of every fault, but you did not care; they slandered you with whatever they could find, but you did not mind. You were to the Muslims like the ground to riders, and to your enemy like a lion in the field.

We came to know you as knights and warriors in times of war, and as solid mountains in times of adversity and distress.

You befuddled the enemy until they lost their abilities in their war against you. So, they began repeating things they have done before, and trying every old trick, yet in all their wars they were depleted and unable to put an end to you. This is not surprising, as there are no solutions.

We address you, O soldiers of the Islamic State: You have become the hope that has spread throughout the reality of Muslims, dispelling long decades of the darkness of ignorance, announcing the dawn of the Khilafah, marking the return of Islam to rule, not to be ruled, to lead and govern the world with complete sovereignty by sword and spear, "until there is no more persecution and all devotion is entirely to Allah".

O soldiers of the Khilafah, you have walked on the path of guidance, and you have followed the path of enlightenment in the footsteps of the messengers to whose followers Allah promised victory in the two worlds. The Almighty said: "Our messengers and the believers, (both) in this worldly life and on the Day the witnesses will stand forth (for testimony)". This is the path and you have taken it, and you have achieved certainty in the outcome and the promises. Thus, continue upon your path, sharpen your resolve, and be strong against your enemy. Fulfill your covenant and make your pledge of allegiance; be patient and seek reward, for victory is near, and victory only comes with patience, "and victory is only from Allah". Devote your effort toward creating the necessary conditions, and remember that Allah did not command you to be victorious. He only commanded you to engage in jihad and its requirements. Allah Almighty said: "O believers! Patiently endure, persevere, stand on guard, and be mindful of Allah, so you may be successful". All you must do is continue upon your path in the manner of your prophet, and Allah will be your helper and supporter for He is the best Protector and the best Helper.



The verses of fate and universal destiny, that were sent by Allah, to this day hold warnings and cautions to His creation, to whom He first sent His messengers with Shari'ah verses. These verses were meant to achieve a purpose for which Allah created them, which is to worship Him alone. Every move, moment of stillness, tremor, and quake that Allah Almighty makes in His universe is intended to realize this purpose, which is the most important of all goals and upon which destruction or salvation hinges.

Allah condemns those who turn away from these verses and do not ponder nor consider them. Allah Almighty said: "How many signs in the heavens and the earth do they pass by with indifference!" At-Tabari explained: "How many signs in the heavens and the earth belong to Allah... They see them and pass by them, turning away from them, neither considering them nor thinking about what they indicate regarding tawhid of their Lord".

Although Allah Almighty established evidence for His creation by sending Messengers and revealing the Book to them, out of mercy toward His worshipers, He still sends them His cosmic signs as a warning and a caution to flee to Him.

Allah Almighty has absolute control over His creation, "The creation and the command belong to Him (alone). Blessed is Allah—Lord of all worlds!". Allah Almighty is praiseworthy in all His actions, as Ibn al-Qayyim said: "His actions are all wisdom, mercy, interest, and justice, and they do not deviate from that".

The Muslim's position regarding Allah's revealed signs, such as earthquakes, hurricanes, and others, is the position of the pondering, cautious, fearful, and scared person who is careful about his afterlife and hopes for the mercy of his Lord. If fear settles in the heart of the worshiper, there is no safety or security for him except through fleeing to Allah Almighty. If a person fears something, he will flee from it, except the Lord, Glory be to Him, fear of Him results in fleeing to Him.

It was the habit of the Prophet ﷺ, when things like these, or even less, occurred, to turn to his Lord, overcome with apprehension and fear, as in Sahih Muslim on the authority of 'Aisha, may Allah be pleased with her, who said: "When the wind blew, the Prophet ﷺ used to say: "O Allah, I ask you for its goodness. And I seek refuge in You from its evil..), and in al-Bukhari's narration: "And if he saw a cloud or a wind, one could see it on his face. She said: O Messenger of Allah, when people see clouds, they rejoice in the hope that it will rain, but when you see them, your face shows hatred?! He said: "O 'Aisha, what guarantees me that there will not be torment with it? Some people were tormented by the wind, and some people saw suffering, and they had said: This is a cloud that will bring us rain".

Consider the Prophet of Islam fearing for his companions, may Allah be pleased with them, the same punishment that had fallen on 'Aad, and they were those who were diligent in faith and piety. So, what is the matter with people today who feel that they are safe from the plans of Allah Almighty! And they deal with what is happening as if they are isolated from it! Or that it pertains to one people over another or one country over another?! Allah Almighty says: "None would feel secure from Allah's planning except the losers".

There are many Hadiths about the causes of these disasters and verses that were not concealed from a Muslim, the most important of which is abandoning what is forbidden. Imam at-Tirmidhi has included in his Sunan "Kitabu al-Fitan, a chapter on what is mentioned regarding the torment that is to come if one does not change what is forbidden. Thus, what if this evil is ahirk with Allah Almighty, in all its forms, the most common of which today are fighting His Shari'ah and His nature, and replacing them with blasphemous jahiliyah laws, leading to a decay in humanity that would even be astonishing to those who led during the early jahiliyah era!

The ignorance and ingratitude of the people of this time has led to the use of terms and descriptions that deepen the



distance and enhances the turning away from Allah Almighty, and from His Shari'ah and His verses of fate. Instead, it reinforces atheism and materialism in people's souls, including calling what is happening of "climate extremism," linking people's understandings to purely physical geographic and topographic changes! As if the climate is changing on its own! Without mentioning that everything that happens is by Allah's power, ability, management, and command, they preoccupy people with everything except Allah Almighty.

People must occupy themselves in this situation with returning and fleeing to Allah Almighty, for He is the first and last refuge for His worshipers. Imam al-Qurtubi quoted the interpreters' sayings regarding the Almighty's words: "So flee to Allah", and he said: "That is: flee from His disobedience to His obedience; flee to Allah in repentance from your sins; flee from obedience to Satan to obedience to the Most Merciful; flee from ignorance to knowledge; from disbelief to gratitude; and flee from yourselves to your Lord". And they said: "So flee, O people, from Allah's punishment to His mercy by believing in Him, following His command, and acting in obedience to Him". And they said: "Come to him". This is what the discerning worshiper must occupy himself with in the face of these catastrophes that may strike anywhere in the world.

Allah Almighty wants His creation in these circumstances to supplicate, seek refuge in Him, and seek help from Him. Allah Almighty said: "Why did they not supplicate when We made them suffer?" The meaning of supplicate, as at-Tabari explained: "They humbled themselves before their Lord, and submitted to His obedience, so He would turn away His punishment from them, which is His torment," and in His saying: "and We afflicted the nations with suffering and adversity, that they might learn humility".

At-Tabari commented with the best possible words, saying: "He says: We did that to them so that they would supplicate to Me, worship Me sincerely, and devote their desire to Me to the exclusion of anyone else, through their submissiveness to Me with obedience, and in trusting me instead of anyone else".

What we advise you to do is to look closely at the scenes and impact of the earthquakes and hurricanes that have begun to sweep the world, so that the heart becomes soft and humble and submits to Allah Almighty, for there is a close connection between the eye and the heart, and the eyes of human beings today have been preoccupied and fascinated by the brilliance of the world, deception, and its adornment of temptations. Therefore, part of purifying and reforming the soul is contemplating these scenes, triggering fear of Allah and fleeing to Him.

In these circumstances, there is an opportunity to teach the self, which has hardened, to elevate to the state of certainty which has vacated people's hearts! Certainty in the power, strength, and greatness of Allah Almighty. Certainty in His wisdom, mercy, and justice. Certainty in His promise and threat. And certainty in everything that the worshiper must be certain of without doubt or hesitation.

The advice we give today to the inhabitants of the earth is to hasten to flee to their Lord before His just judgments befalls them and they become crowds under the ground, where they are divided according to judgment and destiny; a group led to guidance and a group destined to go astray.

This is a call to the inhabitants of the earth to return to Allah, their Creator, Glory be to Him. Calling their kuffar to belief, their disobedient to repent, and their doubters to stronger iman. Calling them to hasten to flee to Allah Almighty, for today there is no one safe from Allah's command except those to whom He shows mercy.



Whenever a new round of internal conflicts erupts amongst the enemies of the Khilafah, the voices of the crusaders and murtaddin rise in fear, warning of the danger that this would lead to the “return of the Islamic State” and will allow it to exploit the situation and to “emerge again.”

While we affirm that the Islamic State never went away in order to return, and never disappeared for it to appear again, for the sake of argument, we will go along with the statements of the people of kufr. These types of statements and warnings have consistently been issued by all enemies of the Islamic State without exception. From Crusader countries and armies, to riddah governments, movements, and parties, we do not know of a country, government or party that has not made this statement using common themes and fears.

The warnings were not limited to one region or another, but rather included all areas where the soldiers of the Khilafah are active on the ground, threatening a border, or arriving to a heartland, not to mention the areas they govern according to Shari’ah.

In this era, we know of no other front that is as feared by the kuffar, and whose return to areas it gave up, or its arrival to areas that it had not reached before, that is dreaded more than that of the Islamic State, which they came together to fight in the largest kufr alliance in history. Yet, it continues to terrify, horrify, hurt, and haunt them even in their dreams.

Many envious and sick-hearted people previously argued that America was using the “scarecrow of terrorism” to scare its opponents or discipline its followers into obedience! But whoever looks carefully at the reality will find that all of these parties - including America - share the same fear and anxiety.

The greatest fear held by the Rafidi forces and militias in Iraq - who call for death to America - is that the American planes will no longer cover them, thus leaving them helpless to face their fate as they did on the Day of Mosul. The Rafidis share this concern with the Kurdish militias in

northern Iraq.

The PKK militia, which is in continuous crisis in the areas it controls, surrounded by many opponents, suffers from an obsession with the withdrawal of - or even the distraction of - the American protector which would leave it to confront danger face to face. On the other hand, the condition of the Nusayri and Ataturk regimes are not much different in terms of fear and anxiety, nor is Russia’s, which has been suffering in the desert for years.

Whenever the factions and apostate movements in Sham sense that their term or service contract is about to expire, they rush to remind their employers of the danger of the return of the Islamic State, and the possibility that the employers will have to face challenges and risks themselves after years of fighting on their behalf!

Nothing dominates the scene in Africa and the Sahel - whose governments fall from time to time with a new military coup led by ten or twenty people - except warnings from the Crusader governments and armies that these disturbances will provide a fertile arena for the growth of the Islamic State’s jihad, which is, in any case, growing, praise be to Allah Almighty.

In Khurasan, where the Taliban militia took power, succeeding its predecessor in power and fate, whenever America delays in fulfilling some of its economic and political promises to the Taliban, the militia warns that the situation does not serve the mission of “fighting terrorism,” the fear of which America and the Taliban share! This anxiety and terror are shared by Afghanistan’s neighbors, including Magian Iran.

This common terror experienced by all the enemies of the Islamic State is, in fact, the result and fruit of jihad according to Shari’ah that its soldiers pursued in accordance with the Almighty’s saying: “And prepare against them whatever you are able of power and of steeds of war1 by which you may terrify the enemy of Allah and your enemy”.

Al-Tabari, Ibn Kathir, and al-Baghawi said: That is, “You fear and intimidate,” and



they quoted Ibn Abbas, who said: “You disgrace the enemy of Allah and your enemy with it”. There is no doubt that all of these definitions are realized today, praise be to Allah Almighty, in the Islamic State’s jihad against its enemies. They live between fear and anxiety; Shame and humiliation.

One of the reasons for the fear the kuffar live with, is their kufr and shirk in Allah Almighty. Because of this, they fear the believers more than they fear Allah Almighty, who said: “Indeed, there is more fear in their hearts for you (believers) than for Allah. That is because they are a people who do not comprehend”. Al-Qurtubi said, because “they do not understand the greatness and power of Allah”.

Likewise, one of the reasons the kuffar fear the believers is the believers’ fear of their Lord Almighty and their awe of Him. It is through this fear that the believer’s side is exalted, its enemies are humiliated, and the entire world submits to it. O mujahid, your enemy’s fear of you, is equal to your fear of your Lord, Glory be to Him. Allah Almighty praised this quality, by saying: “And call upon Us with hope and fear”. Al-Tabari said: “It means their fear of his torment and punishment.” In His book, Allah Almighty also linked fear of him with tawhid when He said : “for He is just One Allah: then fear Me (and Me alone)”.

Rather, Allah Almighty forbade us from fearing the kuffar and considered that to be one of the pitfalls and a whispers of the Shaytan. Allah Almighty said: “That (warning) was only (from) Satan, trying to prompt you to fear his followers. So do not fear them; fear Me if you are (true) believers”. Ibn Kathir said: “That is: he makes you fearful of his allies and deludes you into thinking that they possess power and might. Thus he deceives you, telling you put your trust in me and come to me, for I will support and will help you against

them.”

In return, Allah Almighty promised to cast terror away from His faithful supporters and into the hearts of His kafr enemies. Allah Almighty said: “We will cast horror into the hearts of the disbelievers for associating (false Gods) with Allah”. The Exalted said: “We will cast horror into the hearts of the disbelievers”. Ibn Kathir said: “That is: I will cast terror, humiliation, and disgrace on those who disobey my command and deny my Messenger.” ‘Ata’ said: “He means fear of my supporters,” meaning of Allah’s supporters and loyal soldiers.

All of the above verses and interpretations are the Shari’ah interpretation of the terror that is befalling the crusaders and their constant anxiety about the Islamic State, may Allah bless it, which merely complied with the commands of Allah Almighty and avoided His prohibitions, Glory be to Him, thus it established tawhid, and undertook jihad against the enemies of Allah Almighty to the best of its ability, and did not spare any effort in doing so. The Islamic State did not make any excuses nor allowed itself to be held back by the obstacles of those who wanted thwart jihad and those who opposed it. The Islamic State also made the fear of Allah Almighty its companion and guide, fearing nothing else, putting no one’s approval ahead of His approval, and it did not fear the blame of any blamer. Therefore, Allah adorned it with a robe of glory and planted fear and dread in the hearts of its enemies, regardless of the jahiliyya camp to which they belong

Although all the enemies of the Islamic State today are experiencing their share of internal turmoil and crises that have afflicted their allies and scattered their plans, this does not exempt any of them from the punishment that awaits them at the hands of the angry lion, and every enemy amongst them will get its undiminished share, after the soldiers of the land and the soldiers of heaven gather against them. Tomorrow will be here soon.



In taking a quick broad look at the conditions of the "international world order" - with its warring camps, and its escalating conflicts that have now gone beyond the borders of the main nations which have not only extended to allied nations but have in fact even touched followers and partners - we find no description more accurate to what has befallen this jahili order other than degradation, fragmentation, and dissonance.

This jahili world order, whether among its non-Arab or Arab members, was built upon the jahiliyya doctrine, the interests of which come together at one juncture only: the war against Islam; otherwise, they are dissonant. However, none of the members of this jahili order expected to reach this point of disintegration, dilapidation, and conflict, which has exceeded all outlooks, and contradicted all analysis, bringing failure to all plans and plots. "And the disbelievers made a plan, but Allah also planned—and Allah is the best of planners".

Taking a closer look at the more recent arena of conflict, specifically the area east of the Euphrates, for instance, where an internal war broke out between the PKK militias, who years past fought together against the mujahidin – and today find themselves going against each other and dividing into "Kurdish" and "Arab" camps, both of which fought and still fight for the sake of the taghut, one does not need to delve into a quagmire of analysis and conjecture to understand this large, deep, escalating divide between the members of the world order, for conflict between the masters always leads to conflict among the slaves.

The signs of the disintegrating world order did not stop with the "Crusader versus Crusader" war between Ukraine and Russia, but it reached Africa, where

the Crusader French and European territories saw a series of consecutive coups, the most recent of which, in Gabon, will not be the last. All of this threatens the French and European interests after many years during which the Crusaders thought the land was theirs and they were able to control it, until Allah's command befell them.

The matter has not been confined to conflicts between members of main countries within this world order, but it has extended to conflict between nations and their masters which are embodied in security companies and mercenaries. In the assassination of the "Wagner" militia leader, we saw how serving Russia for many years did not help in any way when the leaders of this crumbling global order were faced with limited options.

Division and fragmentation also touched the Jewish statelet which is experiencing its worst political environment yet and is failing to resolve its internal conflict in the face of an escalated tempo of individual attacks, for which the Iranian funded groups try to sneak claim, while the Palestinian youth leave post mortem statements in which they distance themselves from them in an ideological initiative which, by the will of Allah, will have more to come.

As the cold war between the Western and Eastern camps worsens, and it carves a path toward an inevitable hot war - which they are futilely attempting to postpone - the signs of an American-Iranian conflict looms upon the "Fertile Crescent" area to block Iran's bridge to Beirut. Perhaps, America's cheapest option will be the "tribal traitors" who will form a defense wall to protect its interests, above and beneath ground.

We again turn to the Syrian scene where battles have broken out between the Arab and Kurdish arms of the PKK



militias after many years of alliance in fighting the mujahidin under the cover of American planes. After only recently having fought shoulder to shoulder, dancing to the tune of the Crusader American air raids that dismembered the bodies of Muslim women and children in Baghouz, as their revolutionary media touted this accomplishment; today they kill and curse each other while the same media markets this scene as an Arab revolution against the "Kurdish occupier"! So, were they an ally and a friend as you waged war upon Islam, and today they became a "Kurdish occupier" as you fight for your interests upon the rubble?!

Realistically, these consecutive events have demonstrated the failure of those who depend on "tribal formations" and "popular Enablers", for in every stage they have insisted on fighting for protections, for jahiliyya principles, and for their tribes, while refusing to fight for the sake of Allah. Therefore, they repeatedly pay the jahiliyya tax which denigrates their deen and their Akhirah, much more so that the iman tax which they declined under the rule of the Islamic State. Allah replaced their peace with fear, and every inch of land void of Shari'ah rule is now rampant with terror and destruction. No one can overpower your Lord.

From a Shari'ah perspective, the fighting that is today taking place in the areas east of the Euphrates between the two fragments of the PKK – the Arabs and the Kurds – is a jahili war for the sake of the taghut. Muslims in these areas must do whatever they can to avoid getting involved in it lest they

compromise their deen, and spill their blood in a jahiliyya death protecting kuffri projects. Instead, they should gather around their brothers the mujahidin, support them, and multiply their numbers, showing loyalty to Muslims and disavowal of the kuffar. To the people of the Qiblah living in the regions east of the Euphrates and in every region from which the mujahidin left, we say: They have completely lost the security and prosperity that they promised you after the mujahidin's departure, and he who does not have a thing cannot not give it! There is no security or happiness for the worshiper except in the shade of the Shari'ah.

In conclusion, these conflicts and wars will not end, and if at times they slow down and at others they die out, they will flare up again, and they will not be limited to Asia or Africa, but sooner or later they will strike Crusader Europe, and this jahili world order and everyone in it will breathe its last breath and drown. All of this is from Allah's deliberation, His plot against the kuffar, His plan for the believers, and His - Glory be to Him - preparation of the earth for them, so that they may populate it with tawhid and iman.

This jahiliyya order will be replaced with a divine order, based on the ideology, method, and purpose of the last of prophets ﷺ. His method was jihad, and his purpose was establishing complete and absolute worship of Allah on the entirety of earth. The Islamic State planted the seedling of this order after years of jihad, patience and perseverance, and it still nourishes it with pure blood. Lucky is he who takes the initiative to be there first and woe to him who holds back and is late, for Allah's will always prevails but most people do not know.



an urgent or unexpected obstacle, it tackles it with wisdom and sobriety, even if the decision it takes appears outlandish in the eyes of the beholders, and is more overblown in the hearts of followers and lovers than in the opinion of opponents and enemies who might have considered that such and such action might have been better, or opined that it would have been best to leave something be. Perhaps many decisions were difficult to accept at first, then soon it became apparent that every action had occurred in its proper time, and Allah is praised that it happened, while Allah is praised that other actions were not taken, for all matters at all times, are up to Allah.

Whoever has followed the history of the Islamic State since its inception in Iraq, its separation from the sects and parties, then its expansion to Sham and its declaration of the Khilafah; its fighting of and rule over the factions and banners of jahiliyah; its abstinence from some fronts and its steadfastness in others; its war, rhetoric and actions, will see Allah's support of it in every step it took, and will see Allah's grace toward it in every stage it goes through, and will come to realize with certainty that Allah Almighty is the ruler of the affairs of this faithful group, even if managing it depended upon its leaders and the might of its soldiers. The Islamic State would have been destroyed by the horrors and tribulations that befell it, but Allah Almighty's success supersedes all, and His mercy and protection for His worshippers is swiftest.

When Allah wants something, He facilitates the conditions for it. Therefore, the Islamic State had the right conditions that helped it - after Allah - in what it did, and to achieve

was: Commitment to Allah's Book and the Sunnah of His Prophet ﷺ to which it held on to firmly without waver or compromise. How many Sharia'ah laws have they preserved and how many Sunnahs have they revived? In doing so, the Islamic State invigorated the deen and protected it against the attacks of the Kuffar and murtaddin. This is the second condition: Jihad, which itself is a demonstration of being rightly guided and proof of good deeds. The Most High said: "As for those who struggle in Our cause, We will surely guide them along Our Way. And Allah is certainly with the good-doers". In his interpretation of the verse, Ibn Abi Hatim said: "Allah guides those who act with what they know, to what they do not know". So, the Khilafah State fought for Allah as He deserves to be fought for; with words and swords, while its opponents ran faster than the wind, resorted to truces, submitted to negotiations, succumbed to outputs and products, while the Khilafah gave no heed to the critics and the blamers. And herein lies the third condition: For the sake of Allah, it does not fear the blame of blamers, which is a blessing Allah bestows upon His worshippers. The Almighty said in describing His faithful worshippers: "They will be humble with the believers but firm towards the disbelievers, struggling in the Way of Allah; fearing no blame from anyone. This is the favor of Allah. He grants it to whoever He wills. And Allah is All-Bountiful, All-Knowing". All those who walk this path are harmed and multitudes point the fingers at them in blame, as the Almighty said: {"And you will certainly hear many hurtful words from those who were given the Scripture before you and from the polytheists". For this reason, the Islamic State did not care about the false scholars or the scholars



of politics and pocket books who blamed and ostracized it.

On this path taken by the mujahidin it was necessary to have provisions for the arduous journey. Patience is what sustained them at each stage, and it is the fourth condition. Then comes certainty in victory and a lack of urgency. All of these emanate from strong reliance upon Allah, and all are closely connected to each other and strengthen each other. In fact, one cannot be attained without the other. Thus, patience is not complete without trust and certainty. As the Most High said through the words of Musa - peace be upon him - to his people: "Seek Allah's help and be patient. Indeed, the earth belongs to Allah (alone). He grants it to whoever He chooses of His servants. The ultimate outcome belongs (only) to the righteous".

It is an outcome that they could not have accomplished except with faith firmly settled in their hearts, and manifested in the mindfulness of Allah that is apparent in their actions which is the fifth condition. The Most High said: "Whoever is mindful of Allah, He will make a way out for them * and will provide for them from sources they could never imagine". That is what we consider them to be upon and remind them of, for mindfulness of Allah is not only the capital of the Muslim, but rather, it is all that he owns. It is what comforts the hearts of the believers when they see the parties, it fuels faith when people gather, and it is the motivator for making Allah Almighty sufficient for us, and He is the best disposer of affairs.

know that with every look at the Book of Allah or the Sunnah, we find news of them - their believers, their kuffar, their hypocrites, their good doers, their sinners, and those among them silent about the truth - we also see how to treat them and how to deal with them, despite their diversity, renewal, differences and branches. For everything new that sprouts from them we find that there is a text, specific or indirect, similar to or with a trace to the predecessor or the imams. Thus, we follow their path with insight, relying upon Allah as helper. Accordingly, O parties, go ahead and invent what is misleading, come up with names, pave ways, multiply your transgressions, and commit sin after sin. Neither your plotting nor your great cunning will avail you for "Allah has already informed us about your (true) state (of faith))" - all of you.

As for you, O soldiers of the Khilafah, you have learned from the Book of your Lord and the Sunnah of your Prophet ﷺ that Allah Almighty's victory is a promise to His faithful worshippers on the condition that they support Him, Glory be to Him. He said: "If you stand up for Allah, He will help you and make your steps firm"; the reward is equal to the effort. You also know how, He, Glory be to Him, delivers victory. You have come a long way in the fields of supporting Allah Almighty, His religion, and His Shari'ah. Remain firm on that. He will support you, help you, and make your feet steadfast, for Allah does not break the promise.



As soon as the call was uttered for a blessed invasion for which the Islamic State mobilized its soldiers and Muslims to support their brothers in Palestine, its mujahidin leapt on Rafidi Iran with a double istishhadi attack that eliminated hundreds of Rafidi mushrikin as they were commemorating the death of one of their biggest criminals against Muslims. The entire Iranian regime, from its taghut to its allies of all sorts, was rocked by the attack.

An Islamic State strike against Rafidi Iran is nothing new. This was not the first strike and, by the permission of Allah Almighty, it will not be the last. The battle with this malicious state has been raging for years, whether directly with its soldiers or with its militias in the region. However, the size of the latest strike has, once again, brought the spotlight back to the course of this war, its causes, and the contexts in which it takes place.

As in every such strike directed by the Islamic State against its enemies, the same lies about the Islamic State's subordination to this or that party resurface, though the perpetrators should avoid doing so, even if only to save face, due to the many times over the years that they have been refuted!

These lies that link the implementation of the Islamic State's operations to international parties usually come from the followers of the tawaghit, especially the murtadd militias and their supporters, because they cannot survive without lifelines cast toward them by a taghut, who provides them the line then controls their movements through it. They are like cattle that are led by the snout of "support" to live for a period of time eating and drinking while their resources are temporarily milked by the owners, only to be slaughtered in the end by those who had provided them with food and drink. They are even worse than cattle!

Iran found what it sought in some factions thirsty for media and material support and used them as vehicles to sneakily weave its way into Muslim lands and projects. As it encroached into Muslim countries, Iran encountered no

one who would actually stand in its path except the Islamic State. For those who had been claiming jihad for the sake of establishing Shariah, and those who were engaging in debates with enemies near and far, had been shut up from speaking the truth because of the tawaghit's support. The danger this statelet poses to Muslim's countries has become apparent, as we today see the parties of the murtadd Brotherhood and the "jihadists" who followed their path, and who still provide them with a warm embrace and ample security cover in their lands!

The danger posed by Iran is not limited to Iraq, Sham, and the Peninsula, but rather, their malicious hands have reached as far as Africa, to the point that we now see their likes holding gatherings of self-slapping, wailing, and shirk of Allah Almighty in the unknown regions of Africa, just as the Rafidis do in Qom and Karbala. Just one of the scenes in those countries reveals the extent of the truth of this malicious project, which usually begins with seminars and conferences, then financial support and relief aid, then leads to the formation of these shirk forums, which later turn into a military force that grows stronger little by little until it controls the entire country or whatever it can get its hands on. The experience of Hizb ash-Shaytan in Lebanon, the Houthis in Yemen, and the militias in Iraq are no more than examples of this.

This Rafidi project, armed with iron and fire, can only be confronted with iron and fire as well. Nonchalance, coexistence, and delaying confrontation with it are no less dangerous than the Rafidi project itself. Although the features of this project are publicly declared by its leaders, we find that many of those affiliated with Muslims are sticking their heads in the sand about it! At a time when many are calling for hostility against the Jews and to criminalize their attacks against Muslims, we find the same people ignoring the ugliest massacres and the most severe hostilities by these hateful Rafidis! This is only because those who created these doctrines did not do so based on the principles of Allah Almighty's Book and the Sunnah of His Messenger ﷺ. For if



the principles were authentic, it would then follow that the doctrines based on them would also be correct. Regarding the hostility of the people of shirk toward people of iman, Allah Almighty said: "You will surely find the most bitter towards the believers to be the Jews and mushrikin." The Rafidi murtaddin and the kufr Jews are no less harmful to Muslims than the other, and reality confirms this with daily evidence so that further proof is not needed.

This blessed attack against this Rafidi statelet which claims to lead the "axis of resistance" comes within the correct context of supporting the oppressed Muslims in Gaza, which is the one that decreed the fighting of the kuffar and murtaddin "above every land and under every sky," as the Shaykh, the spokesman for the Islamic State, called for, quoting the Khalifah of the Muslims, Mmy Allah Almighty protect them both. It is also the same divine command from the All-Knowing, the All-Aware, who knows what will improve the condition of Muslims, correct the course of their lives, and control the affairs of their religion and world. The course of the military actions in striking the mushrikin and murtaddin in every place comes within the context of the Islamic State's correction of the doctrine of al-Wala wal-Baraa in the hearts. Uniting all Muslims against all mushrikin, such that a Muslim from the farthest reaches of East Asia to the farthest reaches of West Africa will support his Muslim brother, is the most important outcome of this blessed attack. In its conquests, the Islamic State is more keen on the doctrinal outcome than its keenness on the military outcome; tthis is because correcting the beliefs of Muslims and adjusting their balance of al-Wala wal-Baraa is the cornerstone of their support to them and deflecting the mushrikin's hostility towards them, and tawhid is the greatest gain and greatest

victory for Muslims in any war they have against their enemies.

Politically, condolences and condemnations for the Islamic State's attack on Rafidi Iran came from all parties of the jahiliyya system, starting with the Crusader West and not ending with the murtadd movements, in a scene that reaffirms that this jahiliyya system is a unified, homogenous front in their war against Islam, and that they forget all their differences when the opponents are Muslims.

Since it was not possible to deny the Islamic State's connection to the two blessed istishhadi bombings after the Islamic State claimed responsibility for them through its official media, some parties deliberately dealt with the news in a malicious way, suggesting that the bombing was in the interest of such-and-such party. The reason they were flailing in this way is that attributing the operation to the Islamic State without linking them to external parties will belie what they have tried to promote over the years about the end of this blessed state or its weakness and other wishes that they dream of, especially those parties that promote the subordination of the Islamic State to Iran itself! They were put in an unenviable position when their lies were blown to bits just like the pieces of the murtaddin during the blessed operation. What is strange is that those who repeat the lie that there is a connection between the Islamic State and Iran, re themselves found to be, in one way or another, linked to it either directly or indirectly through their masters!

In conclusion, the Islamic State will continue its war against all mushrikin, in Iran and elsewhere, it will not be harmed by those who oppose it, let it down, or slander it, and it will remain patient with Allah's command, calling for pure tawhid as revealed to Muhammad, the Messenger of Allah ﷺ, and adhering to jihad for the sake of Allah Almighty alone, until Allah judges between it and its enemy, "For He is the Best of Judges."



If we contemplate the conditions of our servants and the prerequisites such as: jihad and its consequences as well as the pleasures of this world and the requirement to kill for the sake of pleasing Allah and upholding His word that made it necessary to come to the divine solution in ridding

e mor e a believer attaches himself to through which the Muslim is protected
 his Lord alone and cuts off his hope from temptations and calamities while
 humans, the closer Allah's victory will be to him and Allah will grant him
 triumph, and keep his heart full of faith. Afterwards, the Muslim will continue
 to think well of his Lord and be certain that Allah will not let him down or
 abandon him. The Muslim will understand that what has befallen him is
 is atonement for his sins, bad deeds, and deliverance from the trials and
 shotcomings, and that these painful lessons and reminders of his blessings
 and his obligations. The Muslim will know that if the bliss of this world is
 taken away, this does not mean that it will not be returned, for the One who
 took it away is able to restore it many times over provided that he follows his
 command and gives thanks for his blessings and ensuring nothing stands



Jabir bin 'Abdullah narrated: We invaded with the Prophet ﷺ and a large number of Muhajirin joined him and among them there was a person who used to jest; so he (jokingly) struck an Ansari man on the hip. The Ansari got so angry. They quarreled and both of them called to their people. The Ansari said, "Help, O Ansari!" And the Muhajir said "Help, O Muhajirin!" The Prophet - may Allah bless him and grant him peace - came out and said, "Why are the people making this Jahiliyah call? "Then he said, "What is the matter with them?" So he was told about the Muhajir striking the Ansari. The Prophet ﷺ said, "Stop this for it is an evil call." [Bukhari]

This is how the Messenger of Allah ﷺ built the spirit of believers, as he dissolved the foundations of affiliations to anything other than to the deen. If Shaytan stirred up any of them, he extinguished it with the call of iman: "Why are the people making this Jahiliyah call?" He did this to remind them of the darkness from which Allah had saved them, thereby alienating their souls from any remnant of it that still drew them. Thus, by his guidance, and with that training, the structure was established correctly aligning the Persian, the Roman, the Arab, and the Abyssinian, shoulder to shoulder in prayer, foot next to foot in jihad. This image of cohesion among Muslims reflects an important aspect of the truth of belonging to Islam, loyalty to Muslims and disavowal of the kuffar.

As for those for whom iman has not brightened their hearts, who are deprived of the close bonds of Islam, they have come together around land borders, colors, or lines that they had no hand in choosing! They now show loyalty, animosity, and love based on these borders, lifting those who associate with them and diminishing those who do not. Thus, in a new scene of Jahiliyah that has bewitched many to follow it, these borders have truly become new idols, on which beliefs are built, and upon which loyalty and disavowal are based. Thus, every people adopted their own idol building fables of glory about it.

This is not limited to the people of kufr whose disbelief is clear among the People of the Book, mushrikin, and atheists. Rather, it extends to those who attribute themselves to Islam, whether they know it or not, and has even reached those who claim jihad as well! You see that they hold on to their banners or to their most senior leaders more so than to Islam, for which they claim to be fighting! If that "banner" or that leader fell into actions that contradict Islam, one by one then they would stretch interpretations in order to remain in their wake, as far from the truth, as jahiliyah times were from Islam.

This jahiliyah fanaticism, regardless of its characteristics, whether for nation, party, race, language, color, flags, leaders, or anything else, has led many human beings to kufr. Many people are certain of the path of haqq, but this fanaticism prevents them from joining it, and even calls them to deny it. In fact, they fight haqq and are hostile to it. Consider the end of Abu Talib, which was narrated by the Sahib al-Musayyab bin Hazn, may Allah be pleased with him, when he said: "When Abu Talib was about to die, the Messenger of Allah ﷺ came to him and found Abu Jahl and 'Abdullah bin Abi Umayyah bin al-Mughirah with him, He said: 'O uncle, say La ilaha illallah (there is none worthy of worship except Allah), a word with which I will defend you before Allah.' Abu Jahl and 'Abdullah bin Abi Umayyah said: 'O Abu Talib, are you turning away from the religion of 'Abdul-Muttalib.' Then the Prophet ﷺ said: 'I will keep on asking for Allah's forgiveness for you unless I am forbidden to do so.' Until Abu Talib spoke his last words to them: "On the religion of Abdul Muttalib!" [Agreed upon] Reflect upon how this clinging to the names of men and taking their falsehood as a truth from which one cannot deviate led this person to die in disbelief, may Allah protect us from such a fate.

Similar to this is the kuffr of the ancients who, under the pretext that he is not a well-known leader, denied the prophecy of the Truthful and Trustworthy ﷺ! They thought that better known leaders



were better in leading than the Messenger of Allah ﷺ for no other reason than because others were followed by people and were known among them! Allah Almighty said this about them: "And they exclaimed, 'If only this Quran was revealed to a great man from (one of) the two cities!'" So consider how this ignorant fanaticism of men tossed them to drown them in the mire of kufr in Allah Almighty by denying His truthful and trustworthy Messenger ﷺ. Such is the fanaticism of the tribe, as it may lead its people to reject the noblest truth despite acknowledging it, knowing it, and being certain that it is the truth. Contemplate what one of these fanatics said to Musaylimah the liar: "I bear witness that you are a liar and that Muhammad is truthful, but a liar from Rabi'ah's is more beloved to us than a harmful truthful person"! They knew that Muhammad - May Allah bless him and grant him peace - was truthful, but jahiliyah affiliation and tribal fanaticism prevented them from submitting to the truth he brought, believing it, and following it.

Therefore, the divine education in establishing the Muslim society focused on dissolving all ethnic, regional and linguistic differences in favor of brotherhood of faith. Allah Almighty said: "Believers are brothers" and the Messenger of Allah ﷺ said: "The Muslim is the brother of the Muslim", making the outcome of commitment to these directions: A harmonious community. Allah brought together the hearts of his people upon iman. He said about them: "He brought their hearts together. Had you spent all the riches in the earth, you could not have united their hearts. But Allah has united them. Indeed, He is Almighty, All-Wise".

This brotherhood upon Islam was taken by the Islamic State as a method, and Russian, American, Persian, Turkish, Arab, Kurdish, white and black Muslims,

regardless of their languages, races and ethnicity, joined forces in its ranks as one front under one banner and one imam. By the grace of Allah Almighty, to this day people from all races and background continue to join the group where differences dissolve, countries do not belong to one race or another, or a tribe or another, or to one people to the exclusion of others. Rather, there the land belongs to Allah and Muslims are servants of Allah, united by the bond of iman alone and nothing else, as the Sahaba of the Messenger of Allah ﷺ united before them.

Anger still burns in the hearts of those who hate this blessed unity, and we still see them trying to undermine it with inspiration derived from the devils. Some say: A dispute between Iraq and Sham! Or a speaker among the leaders! Another says among the soldiers! Another between the Muhajirin and the Ansari! It is no wonder that these lies are being told, as these people measure matters based on the ignorance they live which has nestled beliefs and perceptions in their minds. They cannot imagine that iman will bring together races and ethnicities from different countries. These lies, then, are a psychological projection of a reality imposed on them by hearts devoid of an iman which brings its people together under a banner that dissolves jahiliya affiliations. In addition, anger that grips them as they see Muslims rushing to the Islamic State and fighting in its name and under its banner, regardless of their races, ethnicities, languages, and countries.

Fanaticism to anything other than the deen of Allah Almighty is a dangerous indicator that the servant must reconsider and purify his heart in order to be safe from ignorance and filth. He must beware of the people of falsehood who embellish fanaticism and legitimize it. We ask Allah to keep us true to our deen and all praise is due to Allah, the Lord of all creation.



Youth, that stage full of energy and in which a person is in the most active age of his life, is a strength bracketed by two weaknesses: childhood and old age, as the Almighty said: "It is Allah Who created you in a state of weakness, then developed (your) weakness into strength, then developed (your) strength into weakness and old age". The youth are the group of Muslims that the nations of kufr and their allies want to immerse in the filth and swamps of entertainment and triviality, and to even plunge them into the darkness of shirk and heresy, in order to excise them, in mind and spirit, from their Ummah.

The youth of the Ummah today are facing a fierce doctrinal and moral attack. There are vigorous, systematic activities, aiming to separate them from their religion in general and, more specifically, from jihad as an act of worship for the sake of Allah. For this purpose, the tawaghit opened the doors of kufr and immorality to them, disguising them with adjectives such as entertainment, pleasure, "personal freedom," and "development"! Whoever among the youth remains immune to this, they seek to distort his image of jihad and the mujahidin for the sake of Allah, and limit in his eyes a previous Ummah that has already lived and died! As if it was not the Ummah of Islam, and they were not its children who have every right to it and its people, or as if they were not an extension of its first youth who gave what they could and reigned at the hands of the Messenger ﷺ.

The Sunnah of the Messenger of Allah ﷺ has left us examples in the biographies of the early youth of Islam, drawing us a picture of their lives and what preoccupied them despite their young ages. In Mecca, Ali bin Abi Talib,

al-Zubayr bin Al-Awwam, Sa'ad bin Abi Waqqas and others converted to Islam. The Muslims gathered secretly in the house of al-Arqam bin Abi al-Arqam, and the ages of these Sahabah at that time did not exceed twenty years, and in the hijrah of the Prophet ﷺ, and Abu Bakr - may Allah be pleased with him - Asma bint Abi Bakr used to prepare food and tie it to her belt, and Abdullah bin Abi Bakr listened to the news in Mecca during the day and brought it to the cave at night, and Amer bin Fuhayra, a servant of Abu Bakr, used to tend the sheep and pass by the cave to water them and cover up the tracks of Abdullah bin Abu Bakr so that the mushrikin would not be alerted. All of these - may Allah be pleased with them - despite their different roles and the seriousness of their actions, were not more than twenty years old, as well. As for the heroism of Muadh bin Afra and Muadh bin Amr bin Al-Jamouh, who became fierce like hawks against the Pharaoh of this Ummah, Abu Jahl, sheathing their swords in his body and killing him. Their story is narrated by Abd al-Rahman bin Awf - may Allah be pleased with him - by saying: "While I was standing in line on the day of Badr, I looked to my right and to my left, and I saw two Ansar boys with fresh adult teeth. I wished I was between their ribs, and one of them winked at me and said: O uncle, Do you know Abu Jahl? I said: Yes, what need do you have of him, my nephew? He said: I was told that he curses the Messenger of Allah ﷺ, and by the One in Whose hand is my soul, if I see him, my blackness will not leave his blackness until the quickest of us dies. I was amazed at that, so the other winked at me and said the same to me, so why? It came to pass that I looked at Abu Jahl walking around among the people, and said: This is your friend whom you asked me about, so they rushed at him with their swords, and



they struck him until they killed him" [Agreed upon]. Consider how Abd al-Rahman ibn Awf described them as "with fresh adult teeth" and then compare their ages with their actions, so that the scene - the events of which were taking place at the hands of the Messenger of Allah ﷺ with his approval and support - becomes clear to you.

During the Battle of Uhud, when the Messenger of Allah ﷺ, was preparing the army to fight the mushrikin, the young men rose in enthusiasm to fight with him ﷺ, so he permitted some of them and rejected others, because they were under age! These young men and women among the Sahabah, who believed in their Lord Who guided them, continued to yearn to fight the enemies of Allah until the Battle of Ahzab took place, at which time they would once again demand to be with the mujahidin for the sake of Allah. Usama bin Zayd - may Allah be pleased with him - stood tall, strengthening his stature until the Messenger of Allah ﷺ permitted him to fight the mushrikin. So, he ﷺ permitted them in that battle, even though some of them were no more than fifteen years old! Then, only a few years later Usama bin Zayd became the commander of the Muslim army facing the Byzantines, with senior Sahabah under his command, while he was under twenty years old - may Allah be pleased with him.

We mention these examples for the youth of Islam today so that they can live the environment of their predecessors among the first youth, and take them as practical role models for the reality in which they live. The youth

today, should not pay attention to the shameful and disgraceful people, who see in them as "young people who risk themselves," or "young people with foolish dreams," or as "wasting their lives in the holocausts of jihad"! Those who, if they came upon some of what was mentioned about the life of the Messenger of Allah ﷺ in using youth to support the religion in confronting the kuffar, would twist their heads and bend their necks, only to produce such interpretations that end up separating the Qur'an and Sunnah from the life of the Ummah, in a schism that contradicts between speech and action, principles and revelation. So much misguidance has been heaped upon the nation of Islam that it numbed its youth and wasted their energies in labyrinths that neither truly support haqq nor repulse falsehood. If the early predecessors had listened to the ancestors of these naysayers, the ummah would not have risen in the first place, nor would anyone had set forth, and the oppressed would not have been helped, nor the oppressor repulsed. They said to them at the time: "If they had been with us, they would not have died or been killed"!

The stories of the jihad of the youth among the Sahabah - may Allah be pleased with them - should not remain confined to written lines, words, lectures, and theories. Rather, the youth of the Ummah today must translate them into actions that link words and deeds, and set an example in imitation. This is the path by which Allah glorified the Ummah in its beginning, and it is the path that those who want glory must follow at the end of it, and without it, Allah will impose humiliation on them, and then glory will not return to them until they return to Him.



The recent operation in Marawi in the Philippines in East Asia against a gathering of Christians has once again drawn attention to those lands, on whose battlefield the soldiers of the Khilafah are still waging the battle of servitude to Allah alone against those who associate others with Him, disbelieve, distort, and change.

Historically, the Philippines does not differ much from the rest of the arenas of conflict between Muslims and their enemies. The events there are similar with a change of names and races. Ever since Muslims entered those lands carrying with them the light of tawhid more than ten centuries ago, the country has gone through fierce Crusades and successive, determined attempts to extinguish that light and convert its people to the darkness of shirk, starting with the campaigns of the Spanish Crusaders who came from the captured Andalusia, up to the Crusades of America and the governments it left behind and which remain loyal until today.

After the end of World War II and the re-emergence of some countries, America handed the Crusader rule of these islands after seizing them from Japan to the Christians of the Philippines, and provided them with the means of strength to fight Islam, the majority of whose people had become concentrated in the south of the country. Since then, the Crusader governments of the Philippines have spared no effort to eliminate Islam in the south. In doing so, they committed murder, abuse, violated sanctities, and plundered Muslims' wealth. As if this was not enough, they began to settle Christians in many places in an effort to change the "demographics" that would make the south a Christian majority, in preparation for the final

elimination of Islam there.

As a reaction to this, separatist movements and fronts hostile to the Crusaders' government were formed, some of which were affiliated with Islam in name but differed from it in principles and doctrine. These groups pursued the mirage of secession in the south for years and then went after the fantasy of self-rule for other years. To this end, for decades, they entered into rounds of fighting at times and negotiations at other times. Finally movements ended up being domesticated at the hands of the Crusaders, who turned them into the spearhead of the fight against the mujahidin. The murtadd militias today that made peace with the Crusaders, and willingly became a tool in fighting the mujahidin seeking to destroy the state of the Crusaders and enforce the law of the Lord of all creation, are only a clear example of the path of those deviant groups that have afflicted the ummah more than they afflicted the Crusaders themselves, as these murtaddin did not differ as a result from similar factions in Iraq, Sham, Libya, the Sahel, and others, which had a combat past and ended up deviating to support the Crusaders against Muslims.

Despite the intensity of the strife between these people and their masters, that land - by the grace of Allah - was not devoid of honest mujahidin, who turned their backs on these jahiliyah movements to hold fast to the jama'ah and give bay'a to the Islamic State, under one banner and one imam upon method pure of the defects of partisanship, nationalism and patriotism, as they carry the banner of tawhid. They led the battle of Islam against the Christians and



their loyalists among the murtaddin.

It was not long after these truthful people gave their bay'a, that they took control of the city of Marawi in the south of the Philippines. As a result, the countries of the Cross, led by America, rushed to eliminate the mujahidin there, causing a war to take place in that region, the chapters of which continue to this day. The bombings of recent days against the Christians in Marawi itself are only a link in a long chain that will wrap around the necks of the Christians in that country and its environs until they pay the jizyah and submit to Allah Almighty.

Strategically, the Philippines is not just an island located in the far east of the Earth, but rather it is an area of global conflict that is building up day after day between the tawaghit of China and America, as the latter uses it as forward military operating base and an area of influence that matches the growing concern regarding the expansion of China. The presence of the mujahidin there is not only in defense of Islam, avenging the oppressed Muslims and ruling with the laws of the Lord of the Worlds, but it is also a foothold for Muslims to confront the ventures of the tyrants who are trying by various means to spread their evil throughout the length and breadth of the earth. It is also a direct line for the conquest of the countries of East Asia, by the permission of Allah Almighty. Thus, Muslims in general and those in the Philippines and beyond, especially those around it, should support this important front of the war, by migrating there for jihad with their

lives and money. In those forests there is more and more room for those who want to travel for the sake of Allah. The land of the Philippines, where Islam eluded the crusading Spaniards, the kaffir Japan, and then the cross-bearers of the Americans and their lackeys today, continues to suffer from anonymity and neglect by Muslims despite the Christianization, "westernization," and "secularization" campaigns it has gone through, and the diversion of Muslims in it from servitude to Allah Almighty to slavery for the tawaghit.

As for the soldiers of the Khilafah in East Asia Wilyahah in general and in the Philippines in particular, who in the face of hardship and trial are still building the bases of that front with steadfastness and patience, we advise them to do what Allah Almighty has advised them to do: {O believers! Patiently endure, persevere, stand on guard, and be mindful of Allah, so you may be successful.} Know that you are the leaders of the battle for tawhid in that country, and that every bullet you fire in the head of a kaffir or murtadd, every bombing of kaffir Christians, and even every person among you who is killed on this path, is another step towards Allah Almighty's victory for you. Therefore, stand firm and revel in your steadfastness, in the midst of this world full of temptation.

We ask Allah to preserve Islam and its people in that country, to enable them to have the religion that He has chosen for them, and to avert the aggression of the Crusaders and the murtaddin. And all praise is due to Allah, Lord of all creation.



Many are those who claim that they want jihad for the sake of Allah, and claim that they are waiting for the appropriate opportunity to mobilize. "But when they were ordered to fight," and are faced with a fait accompli in which they must act without delay, provided that they have the means to do so, you see them looking away from jihad and claiming, as they foam and tremble: "If only You had delayed (the order for) us for a little while!"

These people begin to make excuses and find obstacles that do not really exist. If they looked deep and were true to themselves, they would find that the reason is love of the dunya and hatred of death, which is the reason that the All-Knowing, All-Aware explained to those who are lagging behind, saying: "O Believers, What is the matter with you that when you are asked to march forth in the cause of Allah, you cling firmly to (your) land? Do you prefer the life of this world over the Hereafter? The enjoyment of this worldly life is insignificant compared to that of the Hereafter." This shackle to the earth, and clinging to what is there of stability, or money, or a wife and children, or fear of consequence and of the resulting harm from the retribution of the infidels is what Allah warned them would be a reason for their replacement, and their punishment with a painful punishment when He said: "If you do not march forth, He will afflict you with a painful torment and replace you with other people. You are not harming Him in the least. And Allah is Most Capable of everything."

The reason for not mobilizing and responding to Allah's command may be a disease of the heart concealed by false manifestations of faith, the truth of which becomes clear only when the servant is faced with the confirmation of his words with his actions. Allah described those whose hearts were struck by hypocrisy with a strange description, saying: "If only a sûrah was revealed (allowing self-defense)!" Yet when a precise sûrah is

revealed, in which fighting is (explicitly) mentioned, you see those with sickness in their hearts staring at you like someone in the throes of death." Consider Allah Almighty's description of the condition of these people as they face the decisive matter of fighting. How they looked at the Messenger of Allah ﷺ as someone fainting from fear, cowardice, and terror! This is because they are not ready to sacrifice themselves for the sake of Allah, and they do not have the faith that would motivate them to participate with Muslims in jihad against their enemy. Instead, they have a hypocrisy that prevents them from responding to Allah's command, for the Kind and All-Knowing advised them by saying: "Then when fighting was ordained, it surely would have been better for them if they were true to Allah." Honesty in faith and responding to Allah's command to strive in His cause is better for these people than this scandal in which their contradiction was exposed and the falsehood of their claims became clear.

The measure of honesty is that the soul of the believer becomes afraid when it hears Allah calling for revival of jihad for His sake, to the point that it soars every time it hears a shout or a calling for jihad in the path of Allah. This is the difference between the souls of the truthful who are not shackled by the bonds of dunya from responding to Allah's command and the souls of the pretenders who become heavy, and are handcuffed by desires when the verses of response the battlefields come knocking, even though they know in the depths of their souls that they will lose this profitable trade that Allah has shown the believers to. In fact, many of these people do not want to wage jihad for the sake of Allah at all, and their words are merely false claims. The evidence for that is that if they wanted really and honestly go, they would have hastened to prepare what they need and fight the infidels wherever they were, or remove the obstacles and mobilize, whether light or heavy. Allah the Wise knows what is in their hearts and



informed us of their truth when He said: "Had they (really) intended to march forth, they would have made preparations for it. But Allah disliked that they should go, so He let them lag behind, and it was said (to them), 'Stay with those (helpless) who remain behind'."

Therefore, one of the signs of the truthful ones who truly desire jihad is that they strive to remove the obstacles and bonds that prevent them from joining the ranks of the righteous. They exploit every opportunity to perform this obligatory act of worship, and avoid any procrastination and stalling if any opportunity arises to mobilize, for the servant may be deprived of it if he does not hasten to it just like a group of the Sahabah was deprived of the privilege of going out with the Messenger of Allah ﷺ in the army of al-'Usrah. In that battle, travel was far and hardship was severe, compared to the abundant shade, quietness and comfort in Medina. Among those who stayed behind was Ka'b bin Malik - may Allah be pleased with him - who procrastinated. He had this to say about himself: "Allah's Messenger ﷺ and the Muslims along with him departed, and I had not prepared anything for my departure. I said, I will prepare myself (for departure) one or two days after him, and then join them. On the morning following their departure, I went out to get myself ready but returned having done nothing. Then again the next morning, I went out to get ready but returned without doing anything. Such was the case with me till they hurried away and I missed the battle. Even then I intended to depart to take catch up with them. I wish I had done so! But it was not in my luck. So, after the departure of Allah's Messenger ﷺ, whenever I went out and walked amongst the people that remained, it grieved me that I could see none around me, but one accused of

hypocrisy or one of those weak men whom Allah had excused" [Muslim]. Ibn al-Qayyim - may Allah have mercy on him - said, commenting on the story of Ka'b Ibn Malik: "If a man has the opportunity for closeness and obedience, he must be very diligent in seizing it and hastening to it, without any delay or procrastination, especially if he does not trust in his own ability to obtain the means to accomplish it, for resolve and determination are quick to collapse and are rarely put into action. Allah Almighty punishes any person for whom a door of goodness opens but who does not seize it by taking control of his heart and his will" [Zad al-Ma'd]. This is confirmed by the words of Allah Almighty: "O believers! Respond to Allah and His Messenger when he calls you to that which gives you life. And know that Allah stands between a person and their heart, and that to Him you will all be gathered." What this meant is that these opportunities are a test from Allah, the Wise, in which the worshiper is faced with confirming his words with actions, and seizing them is evidence of the servant's sincerity in his will to strive for the sake of Allah.

Those who have so far abstained from jihad for the sake of Allah should think about their affairs, and beware of hypocrisy, replacement, and the painful punishment that will result from their stagnation. They should beware of those who convince people of faith to stay behind, whispering doubts to them, dangling desires in front of them. They should set their affairs in order, put their trust in Allah, their Lord, and fulfill their obligation to Him. If they are not able to torment the kuffar and murtaddin in their lands, then they should make hijrah to the land of jihad for "Allah will certainly help those who stand up for Him. Allah is truly All-Powerful, Almighty."



People were not expecting much from the meeting between the tawaghit of Muslim countries, which took place a few days ago, for they have become accustomed to see them regurgitating the most important headlines that deal with similar events for which they gathered and then conclude their meeting with a final statement that carries the same boring phrases of denunciation, disapproval, and condemnation, which has become a mockery to people due to disappointment on the one hand and overuse of these tactics on the other.

The truth is that these tawaghit met for internal, external - media and political - reasons related to the interest of each taghut among them. The meeting had nothing to do with the people of Palestine except in terms of mentioning them with empty words, for these tawaghit know very well that they are too weak to present something on the ground that can stand up to the Jews and Christians.

The scene at the meeting between the tawaghit and the accompanying reports were, as usual, full of contradictions. As they called for the lifting of the siege on Gaza, we find that it was their armies that besieged them! Today, any Muslim that wants to support his brothers against the Jews, whether by fighting, money, or food, will collide with the armies of these tawaghit, not the Jews. They will be the ones standing in the way of Muslims providing something to those trapped except through coordination with them, while they in turn coordinate with the Jews who will not allow help to reach

their besieged enemy unless it also served their present or future political interests. Thus, the siege system is the same: the Jews and their supporters among the armies of the tawaghit, and any calls to break the siege on Palestine, is strongly belied by the truth on the ground!

One of the endless contradictions is that they demanded - despite their certainty that all their claims are purely for show and will not be implemented - that the supply of weapons to the Jews be banned, while at a time when they are not disturbed to host the Crusader bases which supply the Jews with weapons day and night. In fact, we find them supplicating to the Crusaders begging to keep the bases! They also have no issue with trading in billions with the Jews - secretly or publicly - which they use, of course, to buy weapons. In fact, if the Jews needed weapons to fight Muslims and kill them, we will find these tawaghit rushing to supply them with everything they need. A few years ago, we saw how the planes of the tawaghit and those of the Jews took turns in bombing Muslims in Iraq and Sham, and how these tawaghit were letting the Jews bear the expense while they took over, on behalf of the Jews, the tormenting of Muslims with the strongest weapons they possessed.

It was a mockery that this affected meeting was attended by the tawaghit of the Rafida and Nusayriya, who have delivered many colors of torment upon the people of Islam in general and the people of Palestine in Iraq and Sham in particular. Evidence of their criminality against the people of Palestine in Baghdad,



the Yarmouk camp and others is still there for anyone to see. How can those who murdered them in one area support them in another?! Moreover, the Rafida and Nusayriya are not alone in this. The tawaghit of al-Jazira and the Gulf who hosted the meeting, called for it and made the center topic of conversation the suffering of the people in Gaza, also left behind the evidence of their crimes and destruction in the lands of Muslims in Iraq and Sham. Similar to them is the taghut of Turkey, the criminal, whose crimes are attested to, till this day, by Halab, and "Incirlik"! Whoever kills Muslims in those lands will not support them in Gaza, and the empty media shenanigans put up by these criminals are only ploys for political interests they seek or a trade in deen and dunya which they fear will stagnate.

And if the tawaghit are keen to extinguish the fire that occurred in Gaza, then this stems from the fear that the fire will reach them. What these people fear most from these events is that they will lose control and Muslims in Sham in general and their countries in particular will adjust their compass and turn to uproot them from their thrones thus protecting themselves from these tawaghit and their murtad armies, and thereafter devote themselves to the Jews. Therefore, their endeavor to stop the war in Gaza is in fact seeking to stop the Jews from alerting the heedless, who have not yet noted the necessity of starting with them

first before the Jews!

In conclusion: these tawaghit are the source of the problem, and it would be a divine victory that Muslims should come to understand that these tawaghit and their soldiers are Islam's worst enemies, and that they are the first line of defense for the Jews, and without jihad against them, neither Gaza nor Palestine will return to the Muslims. Without jihad against them and fighting them, the Jews will continue their indiscriminate slaughter of the people of Gaza and other Muslims, and every day that passes without targeting these tawaghit, their agents and their soldiers, is a delay in targeting the Jews themselves. The enemy that must be fought first is the enemy that is closest as Allah Almighty said: "O believers! Fight the disbelievers around you and let them find firmness in you." This is only because the enemy that is closest is more harmful and malicious than the one that is distant; it is the one preventing the targeting of the one that is distant, and is a stumbling block on the path to that. This is what the conquerors did in the past for they did not enter the Holy Land as conquerors until they got rid of the Rafida and the murtaddin who were stabbing them in the back.

We ask Allah, the Noble, to deliver guidance to this ummah and to repel the evil of the Jews, the Crusaders, the mushrikin, and the murtaddin. We ask Him to enable His worshippers - the muwahhidin - to avenge their vulnerable brothers on every land and under every sky, for there is no strength nor power except through Allah Almighty.



One of the most important things that the enemies of Islam aspire to achieve is to instill in Muslims despair of victory, and to banish the idea that they could have victory through jihad for the sake of Allah. Instead they replace these thoughts with broadcasted claims of their enemies' global control over sources of power, their domination over everything, and that they can erase every enemy of theirs from existence. They do this using media methods that speak the language of Muslims and adorn themselves with their garb, thus making it more influential and appear less deceitful.

After many years of this media torrent, it is no wonder that we see widespread powerlessness in the hearts of many, generation after generation, in whom weakness has reached its greatest levels, and fear of the enemy is its highest indicator, until they have become certain that this global system is an invincible force, an unbreakable system and an unsurmountable height. All this is nothing but an illusion that the Shaytan casts into the imaginations of these people to help his allies with this psychological war against them, by introducing fear and terror into their hearts. Because of this, Allah Almighty said: "That (warning) was only (from) the Shaytan, trying to prompt you to fear his followers. So do not fear them; fear Me if you are (true) believers." Ibn Kathir said: "That is, his supporters make you fearful, and make you think that they are men of might and of hardship. Allah Almighty said: 'So do not fear them, but fear them if you are believers.' Meaning: If He beseeches you and makes you believe, then put your trust in Me and resort to Me, for I will suffice you and help you against them.' This means that the believer,

who truly fears Allah, pays no attention to the Shaytan's intimidation, or to the fear tactics of his supporters. Iman removes the fear of creatures from the heart with the presence of the Creator's fear in it, and for that reason He said: '...fear Me if you are (true_ believers.} This also means that those whose fear has reached such a stage must review their iman, as the presence of this fear in this form is an indication of weakness of iman or its complete absence!"

This fear, which is instilled by the Shaytan, promoted by the taghut media and the humiliated false shaykhs of all walks of life, has entrenched in the minds of most people that victory cannot come through iman, the few material means that Allah has provided, and with which Allah has helped Muslims in many situations before. They believe that they can only attain it by joining the axes of the East or West, and it requires - and must have - the consent of the kuffar or some of them, the formation of "pressure groups" to defend them, the removal of Shari'ah law and replacing it with whatever kufr they want to please them and attract their support. Otherwise, they have come to believe that every building is doomed to collapse and every step will stumble and lead to failure. As a result, moderate groups emerged, seeking victory and pursuing glory through the enemy. So their people - despite their different orientations - joined their axis, which they imagined would lead them to what they called "victory," only to end up - as a result of their fear of the kuffar and their great power - as pawns in the hands of the people of these axes, and fuel for battles in which others reap the fruits and in which their blood flows!



What the enemies of Allah have striven to drill in the minds of Muslims is to sever the connection between the Ummah's past and its present. Thus, the first conquerors appear like models as distant as the horizon, like something which cannot be repeated again in this time, and glories that took place like nothing but stories from the legends of the ancestors, told and then folded, and that the Ummah has no choice but to be patient with its humiliation and its tawaghit, and to remain under their oppression. All of this is due to the illusion of a powerlessness they would like to shed but are reluctant to discard! They do not bother to get rid of it, as if their ancestors, whose glory they bemoan, opened their eyes to find dominion, conquests and powerful armies throughout the Khilafah before them. As if they had not built their great conquest brick by brick, and had not endured afflictions such as separation from their homelands, the loss of loved ones, and the destruction of lives and property in the process.

The mujahidin in the Islamic State understood these diseases that paralyze movement and cause fear of the enemy, which turn disempowerment into rationality, and pure jihad without the impurities of dependency into recklessness and shortsightedness, so they advanced to break these disabling concepts, and adhered to the doctrine of tawhid, and singling out servitude to Allah alone and making it the basis of all issues and all things. Thus, disavowing the mushrikin in all their forms and their hostility, and adopting jihad as a legitimate and honest path, by which they will win victory in this world and Jannah in the

Akhirah. These steps resulted in demonstrating the weakness of this global system and the possibility of opposing it and even snatching lands from it and establishing a state ruled by the law of the Most Gracious. Because they were a good example to Muslims in iman and jihad, Allah supported them with His victory so much so that all the forces of kufr - with which the terrorizers frighten those who listen to them - were unable to eliminate them. This is because they put the fear of Allah before the fear of anything else, in compliance with the words of Allah Almighty: "Allah is more deserving of your fear, if you are (true) believers." They believed their Lord's words: "The kafirun fight for the cause of the Shaytan. So fight against the Shaytan's (evil) forces. Indeed, the Shaytan's schemes are ever weak." So they fought for the sake of Allah, knowing that the Shaytan was in charge of their enemy and that he was the one who failed and was abandoned, thus Allah changed reality and conditions for them.

This is the established path the correctness and effectiveness of which have been demonstrated. It is imperative for Muslims to know that one of the worst diseases of the Ummah today is fear of its enemy, the brokenness of its will, and its lack of pride in its Lord and religion, and to know that the life of the Ummah is its jihad and that its jihad is its life, as Allah Almighty said: "O believers! Respond to Allah and His Messenger when he calls you to that which gives you life." He who succeeds is the one whom Allah grants success, and there is no power nor strength except through Allah.



The recent events in Palestine have reaffirmed once again that Jews and Christians are hostile to Muslims because of their religion and not for anything else. This fact which has been proven through Shari'ah and in action – and which most people evade - is clear to those whom Allah enlightened and who look at what is happening through the lens of His wise Shari'ah, then reach the correct rationale for what is taking place through field war and what it aims for.

At the beginning of the events, some Jewish leaders came out asserting that their war was "religious," and the world saw how the Jewish taghut "Netanyahu" cited what he said was a Torah text ordering the Children of Israel to kill all their enemies, young and old, men and women, and even their animals. Then the internal Jewish voices rose in support of his words blessing them. Thereafter, their army literally implemented these words against the oppressed Muslims in Gaza and is still carrying them out until now. A few days ago we also saw how the spokesman for the Jewish army proudly said that they are "sons of Judaism." Even the US Secretary of State, in an unusual departure from "diplomacy"- which they are usually keen on as a tool to cover up their intent- came out with unequivocal words, to declare openly that he arrived in Israel as "a Jew whose grandfather escaped from murder", as is the custom of the Jews to hide behind their "oppression" throughout history. This frankness was not limited to their leaders only, but the world also witnessed Jewish volunteers from various countries head towards their statelet to fight in defense of their religion and to raise what they claim is the Torah. They celebrate this and are proud of it in another indication of the nature of a war that can only be mistaken by the eye of one whose insight has been obscured by Allah.

These statements show the motives

behind the wars were not limited to the Jews, and there were also statements made by Christian leaders before and during the wars they waged against Muslims. People are still circulating the words uttered by the Christian taghut "Bush Jr." before they invaded Muslim countries when he said that it was a "Crusade war... and that it would take time." They continue to repeat and confirm these motives. A few days ago, the words of Lindsey Graham, one of America's most famous Crusader politicians, declared his support of the recent Jewish war in Gaza, saying: "The battle here is religious, and I stand with Israel." Anyone who follows these statements and positions will find many of them and only those who do not want to live reality as it is can deny them!

This clear and decisive position of the leaders of the Jews and Christians is not an exception, as the naysayers imagine. Rather, it is the truth which they have concealed through a lot of false media and years of soft policies carefully designed to ensure that Muslims do not notice it. But Allah the Most Gracious reveals the truth through statements that, once in a while, slip from their tongues and are sparks that attract the attention of the unwary, redrawing the scene in their imaginations in a correct, clear and explicit way.

A quick look at the positions of those who attribute themselves to Islam regarding the wars taking place against them shows the extent of their confusion in understanding the motives of these wars and the oppression that their enemy practices against them whenever they find a suitable opportunity. This confusion in understanding is a natural result of the disturbance in the foundations on which they build, and which their misguided bad scholars participated in building along with the poisonous media that broadcasts around the clock, and the intellectual and field



invasion in various areas of life, all of which are carried out systematically according to what the tawaghit who rule Muslim countries want, and who in turn follow what the tawaghit of the Jews and Christians and other enemies of the religion want. It is therefore a malicious chain which begins with the preachers of evil, such as "shaykhs," "intellectuals," media figures, and the like, and ends with the greatest criminal tawaghit.

As for the mujahidin for the sake of Allah Almighty, no matter how people around them differed became confused or made mistakes, the scene was clear to them from the beginning because their perceptions are built on divine foundations. Here is the reality once again proving the correctness of their positions and the soundness of the foundations they built upon. Here there is no wonder, for Allah Almighty guided them to His paths when in jihad they strove for Him. The Almighty said: "As for those who struggle in Our cause, We will surely guide them along Our Way..." Shaykhul-Islam Ibn Taymiyyah - may Allah have mercy on him - said: "And for this reason jihad is necessary for guidance to all aspects of knowledge, as indicated by the Almighty's saying: 'As for those who struggle in Our cause, We will surely guide them along Our Way.' So He promised guidance to all of His Exalted paths for whoever strives in jihad for His cause. This is why Imams Abdullah bin Al-Mubarak, Ahmad bin Hanbal and others said: If people disagree about something, then look to the people on the front lines, for the truth is with them, because Allah says: {As for those who struggle in Our cause, We will surely guide them along Our

Way" [Majmu al-Fatwa].

Muslims must be aware and work to alert those around them who are unaware that the kuffar are targeting them because of their religion and not for anything else; not for oil wealth nor the strategic locations of countries. These are all targets that aim for one conclusion: After they seduce Muslims away from their religion, then make them loyal to the kuffar and comfortable with their state of kufr, they will not have a problem with Muslims who remain ascribed to Islam in name without reality, in form without content, and in words accompanied by action that contradicts the principles of Islam. The bottom line is that the truth of the conflict is summarized in a verse from the Book of Allah, the Wise and All-Aware: "And they will not stop fighting you until they turn you away from your faith—if they can. And whoever among you renounces their own faith and dies a disbeliever, their deeds will become void in this life and in the Hereafter. It is they who will be the residents of the Fire. They will be there forever." This is how it is, a war with a clear goal: a fight against Muslims until they abandon their religion.

Therefore, the heedless people of the Qiblah must reconsider their understanding of what is happening around them, rerouting the branches back to the original principles, and considering the outcomes from the perspective of their causes, in accordance with the Shari'ah of Allah who created them and what they do, and who pointed them to what is in the interests of their religion and their world, so that their religion is preserved and through it they know how to deal with events. The one who succeeds is the one whom Allah grants success, and there is neither power nor strength except through Allah.



The kuffar often chant words such as “coexistence,” “tolerance,” “human rights,” “for the sake of women and children,” “protection of civilians,” and many other such terms that have been belied by the blood of millions of people, women, children, and “civilians” who could not “coexist” with them or be embraced by their “tolerance” and whose “human rights” did not prevent them from shedding their blood.

So, you see these kaffir forces which stand behind these terms and talk about them a lot, arming themselves with deadly weapons of destruction that destroy crops and livestock, and which they have made permissible for themselves and forbidden for others! This is a practical application of the logic of force and waging wars against those who stand in the way of their projects whether it be people, stones, or trees! Then, after that, they have no qualms in them distorting the conversation through their “soft powers” with the words they have used to fill the world with hypocrisy. In practice, all of them - East and West - are in a race to arm themselves and arm their agents, their supporters, their regimes, and the militias, who represent them in implementing their projects, and none are spared except for those who address them with the logic they know, and who have a power that prevents them from having the rules of their systems imposed on them. Thus, the logic of iron and fire is met with iron and fire.

Therefore, the only logic is force, and everything else is dreams. In this era, many of those who attribute themselves to Islam, who were enchanted by the propaganda of the tawaghit, have still not awakened from it. Rather, you see them defending themselves from the attribute of “violence,” even if it is the force with which they can preserve their

religion and dignity as if defending themselves against a charge or crime! At a time when their enemy is using all kinds of “violence” to humiliate and bring them to their knees, they continue to practice “peaceful” tactics using chants and denunciations, as is the case with the many who claim to support their brothers, who are being killed day and night, with these meager demonstrations and protests. This approach that they have adopted, only reinforces the weakness and helplessness of Muslims in the eyes of the nations of kufr and it demonstrates the ease with which their rights can be robbed and they can be tyrannized, without fear of any retaliation for their crimes except screaming and “peacefulness” which have been repeatedly crushed by the bullets of those who they believe are stronger than them!

The worst of these people are those who attribute their shame and humiliation to the religion of Islam, who twist the texts, distort the meanings of the narrations, and exert themselves to prove that Islam is a religion of “coexistence,” “rejection of violence,” and “tolerance” of the kuffar, despite the dozens of verses and authentic Hadiths before them that declare that the Messenger of Allah ﷺ was sent before the end of time with the sword, that humiliation and dishonor were imposed on those who disobeyed his command, and that Allah Almighty commanded the people of Islam to fight everyone who does not believe in Allah and the Last Day, as in His Almighty saying: “Fight those who do not believe in Allah nor in the Last Day, and do not forbid what Allah and His Messenger have forbidden, nor do they follow the religion of truth, any of those who were given the Book until they were paid the tribute out of hand, while they were in humility.” Allah Almighty also commanded Muslims to fight the



mushrikin when He said: {And fight the polytheists together as they fight together against you. And know that Allah is with those mindful (of Him)}”. The Messenger of Allah ﷺ said: “I have been ordered to fight against the people until they testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, and until they establish the salah and pay the zakat. And if they do that then they will have gained protection from me for their lives and property, unless [they commit acts that are punishable] in Islam, and their reckoning will be with Allah” [Agreed upon]. Assigning this weakness to the religion of Islam is an evasion from acknowledging cowardice in following the clear path of Allah, which does not require interpretations or corrections.

The approach of prostration to the kuffar is not part of Islam in any way. Rather, the religion of Islam, which was revealed by the Lord of the Worlds, Glory be to Him, commanded Muslims in His Mighty Book to arm themselves with iron against the kuffar. This means that He revealed this religion to support the truth, protect it, and defend it. The supporting sword is indispensable to the guiding book. Allah Almighty said: “Indeed, We sent Our messengers with clear proofs, and with them We sent down the Scripture and the balance (of justice) so that people may administer justice. And We sent down iron with its great might, benefits for humanity, and means for Allah to prove who (is willing to) stand up for Him and His messengers

without seeing Him. Surely Allah is All-Powerful, Almighty”. The Almighty also said: “(So) fight them and Allah will punish them at your hands, put them to shame, help you overcome them, and soothe the hearts of the believers”. This is the balance of truth by which bloodshed is stopped, rights are restored, sanctities are preserved, aggressors are deterred, and the oppressed are victorious.

This is what the mujahidin for the sake of Allah did in this era. They who were raised in the fields of pride, and honor, whose hearts were filled with the passion of iman and who, through the pleasure of jihad, saw a clear path and the way to salvation. This is what the sons of Islam today must follow. They must arm themselves with tawhid, which requires disavowal of every shirk and mushrik, and with jihad that does not exclude any kaffir. If they do that, Allah has ordained for them the greatest fear in the hearts of their enemies, as Allah Almighty said: “Indeed, there is more fear in their hearts for you (believers) than for Allah. That is because they are a people who do not comprehend”. They are extremely afraid that Muslims will adjust their compass and take the right path in the direction of striking them with this great terror.

This is the only rational method, and the clear, defined path which the Lord of the heavens and the earth has shown us; He who brought about all creation and knows what will improve their condition, and everything else is like a mirage of a water oasis to the thirsty person. “Allah will certainly help those who stand up for Him. Allah is truly All-Powerful, Almighty”.



The best medicines for the Ummah's ailments are to be found in the creed of its Lord and the guidance of its Prophet ﷺ, and the first step to treating these ailments is to identify the pains and their hidden sources. Our Exalted Lord told us that indulgence is a disease that has dissuaded many people from grasping the truth and acting upon it, and has prompted them to settle into a life of affluence and putting one's pleasures and desires first. These are the characteristics of the people of the hellfire and we seek refuge in Allah from this, for regarding them Allah said: "Indeed, before this (torment), they were indulged in luxury". Ibn Kathir, may Allah have mercy on him, explained: "This means that in this life, they were affluent looking only for what pleased them, paying no heed to the teachings of the messengers."

Excessive affluence often leads people to immorality or kufr in Allah Almighty. He, Glory be to Him, said: "Whenever We intend to destroy a society, We command its affluent (to obey Allah) but they transgress. So, the decree (of punishment) is justified, and We destroy them utterly". Note how the affluent are a reason for the destruction of nations, and how their desires lead them to answer the Shaytan's calling and sweep them in the tides of immorality and kufr toward the wrath of the Exalted Guardian. They are the first to belie the messengers and struggle against the truth, regarding which the Almighty said: "Whenever We sent a warner to a society, its elite would say, 'We truly reject what you have been sent with'. The Almighty also said: "Similarly, whenever We sent a warner to a society before you (O Prophet), its (spoiled) elite would say, 'We found our forefathers following a (particular) way, and we are walking in their footsteps'. Each (warner) asked, 'Even if what I brought you is better guidance than what you found your forefathers

practicing?' They replied, 'We absolutely reject whatever you have been sent with'".

The Prophet ﷺ and his Sahaba were very far removed from a life of luxury. Most of their lives were lived in scarcity and difficult jihad, tying stones to their abdomen to control their hunger, eating tree leaves, wearing shoes that were torn up from the distances they walked to battle the kuffar for they conducted their jihad on foot with perhaps six of them took turn riding one camel. They left behind many such examples for those who wanted the Akhira by striving for it and not immersing themselves in dunya and its pleasures.

However, the people of affluence are attached to the pleasures of the dunya, feeling content and secure in it, too weighted down by desires to strive for the Akhira and its everlasting bliss, making them disobedient to Allah's commands to what would awaken them. For many Muslims today, affluence is one of the greatest barriers to jihad. Even their elite, he who know Allah's deen, and the mandate of jihad for His sake, cannot get themselves to live in a desert, a forest or to be strangers among the hoards on earth, homeless, fugitives for the cause of truth and in the path of earning Allah's pleasure. This is the satanic obstacle that was overcome by the mujahidin who defeated the self's cravings and desires, thus finding the sweetness of rizq and peace of mind as they experienced Jannah in this world through the happiness they experienced in what they forcefully took from it. Past and present, affluence has been a primary factor in disinterest, cowardice and putting the dunya above the Akhira, and because of this Allah Almighty chastised the believers for leaving jihad when He said: "O believers! What is the matter with you that when you are asked to march forth in the cause of Allah, you cling firmly to (your) land? Do you



prefer the life of this world over the Akhira? The enjoyment of this worldly life is insignificant compared to that of the Akhira". Ibn Kathir explained this: "When you are called to jihad for the sake of Allah, you cling firmly to your land, meaning, you become lazy and lean into comfort and easy living (Do you prefer the life of this world to the Akhira?) Which means: why are you doing this? Feeling content with the dunya over the Akhira. The Almighty and Exalted cheapened the dunya and made the Akhira desirous when He said: "The enjoyment of this dunya is insignificant compared to that of the Akhira".

The servant who patiently refrains from indulging in the pleasures of the dunya is rewarded by Allah Almighty in experiencing pleasure through obedience even though to the affluent onlookers it appears to be difficult. In narrations of the Salaf, there were many examples that depict their conditions and demonstrate how much pleasure they took in spending long hours in night prayers, even though they were missing out on sleep which, in itself, is a hardship, and how they enjoyed jihad for the sake of Allah even though it brought much fear and death. Contemplate the words of Khalid ibn al-Walid - may Allah be pleased with him - who said: "Even a night in which I am gifted a bride whom I love, or one in which I am given the glad tidings of a baby boy, is not more beloved to me than a cold, icy night, in which I secretly invade the enemy." Thus, it came to pass that their spirits would be lowered by rest and lifted by effort for the sake of Allah.

Of the disruptive things that come with Muslims plunging into the comforts of the dunya is they do not support each other in issues. When one Muslim is attacked by an enemy the other does not come to his aid fearing the loss of the dunya, or making the tawaghit aware of his name, and when deen stirs him up to support his brothers, the call of dunya makes him abandon it!

When Muslims are tormented and massacred, he who is immersed in luxury, will do no more than condemn or complain, or at the most march out in protest, only to thereafter return to immersing himself in his dunya's pleasures!!

These affluent Muslims must beware of the fitna they are in. They should keep the suffering of Muslims front and center, recall that prisons are overflowing with thousands of imprisoned brothers and sisters, that Muslim's blood is being spilled everywhere, and their sanctities are being violated over the length and breadth of the planet. They should ask themselves whether a luxurious life in the dunya will help them on the morrow?! Or, will they be able to find a way to save themselves when Allah asks them on the day of Qiyyamah?!

When a servant is true to Allah Almighty, when he understands the reality of standing in front of Allah, facing torment and being held responsible for the blood of Muslims, and realizes that, in that moment, there is no escape or wiggle room, he will find it easier to reject what the Shaytan presents him in this wreck of a dunya, and will find beautiful the aloft heavens, and will thus roll up his sleeves and make haste to the fields of battle "And with Allah rests the outcome of all affairs".

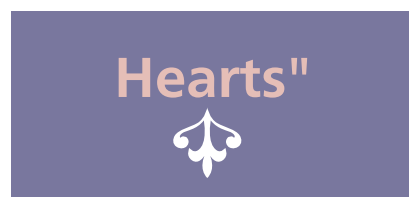


Many people go astray despite their knowledge of the truth, which is delivered to them plainly and clearly, without any circumstances or complications that would prevent them from understanding it, especially because it is easy and does not require effort, but rather is in harmony with the human nature of those who have not been diverted from it by the devils and jinn of mankind. Allah Almighty created mankind in a state of Islam by nature, as He the Exalted said in this Holy Hadith: "I created My worshipers with a natural inclination to worship Allah but it is Shaytan who turns them away from the right religion and he makes unlawful what has been declared lawful for them and he commands them to associate authority to that for which I had not sent down authority" (Muslim). The misguidance of most people today is that of knowledge, of turning away from the truth, of abstinence, and negligence in abiding by it correctly. Furthermore, their misguidance is not due to a lack of evidence that leads them to the truth, for there is more than enough evidence for whomever Allah intends good for, and Allah has guided many other people with it. The reality is that it is an avoidance of submission to the holy law, and arrogance in giving up corrupt beliefs.

If these misguided people appear to others as keen to know Shar'iah evidence and search for it, but then debate without it, it is to show that they are remaining in a state of kufr because they have not received sufficient Shar'iah evidence to deter them from it! Consider what Allah Almighty said about people like these in the time of the Messenger of Allah ﷺ: "They swear by Allah their most solemn oaths that if a sign were to come to them, they

would certainly believe in it". This oath by Allah Almighty (to whom they associate partners!) and the assertion that what prevents them from believing is the failure of signs to come, is clearly demonstrated by their reality, that despite the evidence of the truthfulness of the Prophet Muhammad ﷺ, and the signs that he brought to them, they insisted on kufr and fought who was against it, which conclusively makes clear that their claim is a lie, and they were unwilling to submit to the truth in the first place, because they would deny it under all circumstances, whether the verses came or were delayed.

Because of these afflictions that are deeply rooted in their hearts, Allah Almighty turns them away from believing in His signs, as the Almighty said: "I will turn away from My signs those who act unjustly with arrogance in the land. And even if they were to see every sign, they still would not believe in them. If they see the Right Path, they will not take it. But if they see a crooked path, they will follow it. This is because they denied Our signs and were heedless of them". Even if they see the clear signs that lead them to the truth, they choose, of their own free will, to follow the path of falsehood. Ibn Kathir said: "And His saying: 'And if they saw every sign, they would not believe in it...' as Allah Almighty said: 'Indeed, those against whom your Lord's decree (of torment) is justified will not believe—even if every sign were to come to them—until they see the painful punishment'. Then he explained their fate to this state by saying: "'That is because they denied Our signs,' meaning: their hearts denied them, 'and they were heedless of them,' meaning: they did not know anything of what was in them" [At-Tafsir]. Thus, the verses are clear in nullifying the



excuses made by these stubborn people and He exposed the truth regarding their arguments, which is also clear in His saying: "Even if We had sent them the angels, made the dead speak to them, and assembled before their own eyes every sign (they demanded), they still would not have believed—unless Allah so willed. But most of them are ignorant (of this)".

These types of people, who claim that they are searching for the truth with their tongues while they are fighting it, exist in all eras. Today we see many like them whose tongues speak in speeches and lectures, and whose pens write in books and pamphlets, saying that they are among the people of the truth who follow it and are keen to obey it, who demand that people be governed by it, and that their quarrels be judged by it, but their actions unequivocally refute these claims, and unmistakably show their refrain from abiding by what they say and write! When asked about their misguidance, they would defend it and explain it, and they would gather ambiguous evidence to argue for it. If they were to be truthful in what they said and abandon all their noise, they would declare that they do not want to follow the Shari'ah that was revealed to the Messenger of Allah ﷺ, as it is, and what they truly want to do instead is to give legitimacy to their desires and the opinions they have developed, which they see as fulfilling their worldly interests, far from the Shari'ah of Allah Almighty. In truth what they say with their tongues is not what is in their hearts!

This misguidance is more dangerous than the misguidance of one who declares kufr, rejects Islam in its entirety, and declares open hostility to Muslims. These individuals claim to be associated with the truth, and speak with its tongue. Thus, their fitnah is more severe and the danger they pose is greater, and are therefore more hostile and harmful to Islam than the original kaffir.

The discussion here is not limited to the original kuffar or the openly kuffar the murtaddin, but rather, it applies to those who claim jihad! A quick review of the movements and organizations operating in the arena today, we find that many of them speak by the Qur'an, the Sunnah, the predecessors of the Ummah, the rule of Shar'iah and fighting based on that. They are therefore seen as "those with Islamic thought," an "Islamic emirate," and a jihadist faction, but on the ground, we find that they are the bastard sons of secularism and the most outstanding implementers of patriotism! The fighters fight under national banners and jahiliyya goals! It is imperative for the people of truth to present what they have of the light of revelation, clearly, brightly, and directly, establishing the evidence and conveying it, with wisdom, sound advice, and practical application in the field. If this is consistent with a sound nature that has not been contaminated by the devils and jinn of mankind, then it will illuminate and be obeyed. The Messenger's obligation is to deliver the message and rely upon Allah, for there is no ability nor power except through Allah.



Before the Prophet ﷺ was sent, the Jews used him to threaten the mushrikun. They would say that if a certain Messenger - whom they knew would be sent after some time - came, they would be with him, honor him, support him, and fight with him against those who associate others with Allah and who fight His Shari'ah. But as soon as the promise was fulfilled and the Messenger of Allah ﷺ was sent as had been described to them, they denied what they had previously said, fought the Messenger of Allah ﷺ and allied themselves with the mushrikin against him. In fact, they became more hostile to him than the mushrikin themselves! Allah Almighty described their situation in His saying: "Although they used to pray for victory (by means of the Prophet) over the polytheists, when there came to them a Book from Allah which they recognized, confirming the Scripture they had (in their hands), they rejected it. So may Allah's condemnation be upon the disbelievers". The reason they did not follow the truth that was brought by the Messenger of Allah ﷺ lies in the sickness of the soul, its desire for fortunes, its whims and nothing else.

Then Allah, the Wise, willed that time would pass, and decades and centuries would pass, and the earth would be devoid of those who ruled according to His Shari'ah, Glory be to Him, until Allah, in His mercy, guided a group of His servants, who as their Lord had commanded them, took up the religion forcefully, established it within themselves, fought against their enemy with it, reapplied it among Muslims according to the method of their trustworthy Messenger ﷺ. And with this they restored the Khilafah upon the method of the prophetic method. However, although the establishment of this blessed Khilafah was the fulfillment of a dream that had pervaded the mind of every Muslim who truly knows servitude to Allah Almighty, and truly

and honestly seeks to enforce His Shari'ah, it also exposed many factions, and organizations that were claiming to be seeking this great goal. For, as soon as the Islamic State was established, governed by Shari'ah and delivered to them what they knew to be true, those same factions and organizations fought it, and declared a hostility toward it even more severely than the mushrikin and the Crusaders! They used arguments they knew to be as invalid as their claims of seeking the establishment of Shari'ah among people.

Despite this, the Islamic State followed the path of advice and advocacy with these people, and did not start a fight with any of them. Rather, its leaders were calling on them to differentiate between them and their main enemy in all arenas. Since its inception in Iraq, its amirs and leaders have sought in every way to advise the factions and warn them against fighting the project that brings Muslims together. However, whims, selfish desires, and envy prevented them from responding to those calls, and they began to support the Crusaders who were fighting them yesterday, to become obedient soldiers under their banner and to form what later became known as Sahawat. Then the scene was repeated in Sham when the authority of the Islamic State extended there, and the factions bared their fangs and allied themselves with those they were previously fighting, to thwart the blessed project, despite the repeated calls of the state's princes to "differentiate between us and the Nusayris". These events are known and documented, and the scene continued to be repeated with every arena that the Islamic State reached, which demonstrates that this hypocritical group, claims to seek to establish Shari'ah law while fighting those who established it, everywhere.

Similar events took place in other arenas



not previously mentioned, like the Somali arena. Although the soldiers of the Khilafah avoided the al-Qaida militia there and kept vast distances away from them, they, over the course of years, insisted upon seeking confrontation. However, the soldiers of the Khilafah did not abandon their call for truth. Whenever they found an opportunity to do so, they would even call them to the truth when in a clash with them! They explained to them that they were giving bay'ah to the murtadd Taliban militia, which distorted Allah's Shari'ah, allied with the kuffar against the Muslims, were fighting and being killed under its jahiliyya banner, that their leaders will disavow them on the day when neither wealth nor offspring can come to one's aid, and that their repentance is more beloved to the soldiers of the Khilafah than fighting and killing.

This call, in such circumstances, is due to the mujahidin's compassion for the people, their sympathy for them, and their eagerness to guide them rather than killing them, which is no wonder, as they are followers of the prophetic method, in which he ﷺ used to call the kuffar to the truth and warn them of the Akhira, and he was so keen on calling them to the truth and guiding them that he harmed himself. In this regard, Allah Almighty said: "Now, perhaps you (O Prophet) will grieve yourself to death over their denial, if they (continue to) disbelieve in this message". And the Almighty said: "So do not let your soul remove from them sorrow..."

Therefore, the soldiers of the Khilafah in Somalia are still, to this day, making the same calls that they made to similar

factions that fought them in every arena: Repent to your Lord and separate us from our enemy, for the tawaghit ruling over Muslim countries, supported by the tawaghit of the world, have ruined for the people their religion and their world. The situation of Muslims in Somalia is only an example of this.

Somalia, which the crusaders and murtaddin from all sides aspire to exploit, starting with Crusader America and not ending with Ethiopia, the Gulf states, Turkey, and those around it who cover it, is where Muslims are still living in poverty despite their wealth and their presence on a strategic coast in the Horn of Africa, the benefits of which these crusaders and murtaddin salivate over. At the same time, they fear that Muslims will control it in a way that will cut off their trade and crowd out their areas of influence. This situation that Muslims are experiencing is due to weakness resulting from their dispersal and the lack of an effort that will preserve their religion and their world.

The Islamic State in Somalia and elsewhere is still calling on the deceived soldiers of these factions, who have multiplied the weakness and fragmentation of Muslims, and increased the dominance of the enemies over their homes, to reflect on their situation, to strip off their desires, and then to look at the banner under which they are fighting, the purpose for which they are being killed, and to examine what it is. The doors of repentance are still open to them before they lose this world and the Akhira "And Allah is predominant over His affairs, but most people do not know".



He who thinks that the fruits of jihad are limited only to dominance on earth is mistaken even though one of the greatest objectives of jihad is to set right the affairs of deen and dunya. Allah Almighty in His wisdom made jihad a path to triumph and righteousness even if victory is delayed, and He put the mujahid in a profitable business that never knows loss whether he attains dominance or not.

This is not to deemphasize the importance of dominance, nor to underestimate the significance of the effort to achieve it. After all, jihad was given this status because it is the only means by which dominance is attained and through which the creed is preserved and Islam prevails. This is supported by the words of Ibn Daqiq al-Eid: "Jihad is the best of deeds, because it is the means by which the deen is announced and spread and by which kufr is extinguished and refuted. The virtue of one is valued by the virtue of the other" [Fath al-Bari].

The goal behind our discussion about the fruits of jihad is to warn those who evaluate jihad by victory and thus fall behind and deviate from the path if victory is delayed. Another goal of this discussion is to remind those who join the mujahidin after they conquer. If jihad faces a setback they tread away from it, as if those whose hands are in the fire are simply entertaining themselves. Allah, Glory be to Him, promised you reward for the act of jihad, not for victory. So, jihad is your responsibility and victory will be granted by Allah Almighty.

The reward for jihad does not depend on whether victory is achieved or not. Rather reward is guaranteed for the mujahid in either case, provided that his intention is correct, his jihad is purely for Allah Almighty, and he approaches it correctly in accordance with the guidance and example of the Prophet ﷺ and it is the

jihad that Allah Himself indicated to us by saying: "O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? (It is to) have iman in Allah and His Messenger, and strive in the cause of Allah with your wealth and your lives. That is best for you, if only you knew". So here the transaction is made with "iman and jihad". The same was said by the Prophet ﷺ when he was asked: Which act is best? He said: "Iman in Allah and His Messenger". He was then asked: Then what? He replied: "Jihad for the sake of Allah" [Agreed upon].

Imam al-Baghawi clarified the comparison to transactions in the verse, by saying: "And he likened it to transactions because through it they win Allah's pleasure, His Paradise and are spared the Hellfire". What profit is greater than that?! Not only that, but the Almighty said: "He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment". Ibn Kathir said: "That is, if you do what I commanded and guided you to do- in iman and jihad - I will forgive your mistakes, admit you to Jannah, good dwellings, and elevate you to lofty stations". All these are rewards for the mujahid for the sake of Allah Almighty. He who is steadfast in the act of worship through jihad, whether he attains victory and dominance, whether he goes hungry, becomes a fugitive, or dies, will be rewarded if he is acting for the sake of Allah Almighty, and for the sake of victory for His religion and the establishment of His law.

Another prominent fruit of jihad is protection of the Muslims' creed from deviation and alteration, which, the Almighty tells us, is something the kuffar always and forever strive for: "And they will continue to fight you until they turn



you back from your religion if they are able". So, Allah made it clear that the kuffar continue to fight the Muslims, and their goal is not just to kill them or rob them of their bounties, but rather their goal is more insidious and more dangerous, which is to turn them away from their religion so that they are equal in kufr. There is no doubt that this is repelled by fighting as well.

Among the fruits of jihad is exposing the munafiqin who have infiltrated the ranks of the Muslims, revealing who they truly are and warning others against them, for there is no way to expose them except through jihad for the sake of Allah. This is why we find that to the munafiqin, the mention of the Qur'an is synonymous with the mention of jihad and the conditions of the mujahidin. Jihad exposes the conspiracies by the internal and external enemies of Islam. The mujahidin see with their own eyes what is generally hidden from the Ummah. A ruler who establishes Qur'anic houses and opens mosques and Shari'ah institutes is the same one who befriends the Jews and Christians and makes alliances with them to wage war against the mujahidin; while the party that claims dawah and calls for jihad is the same party that dilutes dawah and disrupts jihad, and that shaykh who ascends platforms to speak about tawhid, is the same one who issued a fatwa to fight the mujahidin and permitted alliance with the kuffar! Jihad is what differentiates between the path of the believers and the ways of the criminals, and it is what reveals the difference between the working scholars and the riddah

mouthpieces of the tawaghit. Thus, jihad shows Muslims the difference between those who support Allah and those who ally themselves with the Shaytan.

Additional fruits of jihad include introducing the Ummah to the path towards its glory and its salvation from calamity and humiliation, for the news of jihad awakens the heedless from their negligence, and guides the perplexed to their destination, so that they join the path of righteousness and leap to the arenas of jihad.

Yet another fruit of jihad is demonstrating how weak the armies of the kuffar really are despite their numbers and the equipment they possess, showing that they are not as they have portrayed themselves in the media over many years.

The history of Muslims holds a lesson for us. In most of the battles which Muslims won, the armies of kufr outnumbered theirs exponentially. This is being repeated today in the gathering of heavily armed armies to fight the Islamic State, and yet they all failed to eliminate it, and - by the grace of Allah Almighty - they failed to stop its expansion. Here it is, still fighting the armies of kufr no matter where they are.

In conclusion, the fruits of jihad, despite their abundance, do not deviate from fruits in dunya. The mujahid may attain these rewards or may be killed without any, such as victory and dominance. If he attains them, he wins and if he does not, he still triumphs, for the fruits of the Akhirah are attained when the mujahid enters the eternal luxuries of Jannah. Sooner or later, a mujahid, will be honored whether with the peaks of dunya or the highest heights of Akhirah. The profits of jihad are good in either place, and all praise is due to Allah, the Lord of all creation.



The crime of burning the Holy Qur'an in Crusader Sweden did not generate more anger than was expected and remained within the framework of denunciations, condemnations, and half-boycotts. Swiftly, these sentiments faded without being translated into actions on the ground. Throughout history, the Crusader governments involved in insulting Islam have not been held responsible. Steps of protest and objection that are taken, do not expose those involved politically, and do not lift the cover off them at all nor will they do so, because these crimes stem from the core of the Crusader governments' declared war on Islam, and are not individual or anomalous incidents behind which the "right" or the "left" stand for their left and their right, their armies, their people, their governments, and their opposition participate in the war against Islam.

Dating back to the first wave of insults to Islam and its Prophet ﷺ, which were carried out by the Danish newspapers, followed by the Norwegian, German, and French newspapers... At the time, this wave was a hands-on involvement in the Crusader war declared by Crusader America which culminated in the invasion of Iraq and Khurasan. Therefore, these offensive actions against Islam represent an official approach by Crusader states and governments regardless of their attribution to an individual or sect.

Also, in this act as well as in other crimes of insulting Islam, the response is to claim that the Crusaders are ignorant of Islam and the Qur'an. To this we say, these people burned the Qur'an because they know and fear it and not because they are ignorant of it. In fact, by choosing Hajj as the time and place of the crime is the most prominent evidence that it is a premeditated and planned crime.

All these crimes were and still are supported, legally and politically, by Crusader governments. Some of these

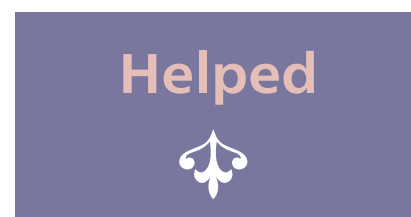
governments even granted newspapers that were offensive to Islam prizes and rewards under the name of "freedom of expression!" It is the same justification that prompted Sweden to brazenly insist on its position and say that "freedom of expression is a constitutionally protected right."

Neither Sweden nor France is an exception to this. The Secretary General of the Crusader "NATO" confirmed the "legality" of the crime by saying: "Hostile or unacceptable acts are not necessarily illegal!!" The Crusader statements were keen to confirm that what happened is a legal matter guaranteed in "international law" within what they call "freedom of opinion."

One of the most ridiculous positions was the demand of some pontiffs of riddah movements for an "international law that criminalizes animosity to Islam!" They either forgot or claim to have forgotten that it is the international law that legitimizes these acts, and all their wars against Muslims took place under the protection of "international legislation and laws."

But did the Muslims grasp the reason behind the kuffar's excessive audacity against their sanctities? Why did the most despicable of creation dare to offend Islam, its Prophet ﷺ and his book?! Regarding this we say, and from Allah comes success, that the kuffar only dared to offend Islam, after people rendered the Qur'an, with what it contains of tawhid, jihad, al-Wala wal-Bara, invalid in their lives. Thus, the obstruction of the Qur'an, abandoning its application, and forsaking arbitration to it, is what allowed these tawaghit to dare to do what they did, meaning that they did not fear punishment, so not only did they insult they also repeated the offense!

Adding insult to injury, the statements of denunciation of the riddah governments came, appended with an affirmation of the necessity of "full



support for the values of tolerance and coexistence!" They warned that what happened was "an explicit call for enmity and igniting strife." So, the statements of the riddah governments and organizations were in themselves a burning of what the Holy Qur'an revealed regarding al-Wala wal-Bara and jihad!

Peoples and masses called for a "new wave of anger" on social networks! Even though previous waves of anger subsided without yielding anything! Calls for a boycott of Swedish goods were renewed, following a series of similar campaigns to boycott French products.

In fact, these boycotts did not prove effective in deterring or preventing governments from repeating offenses to the rituals of Islam, as evidenced by the repetition of the same crimes sanctioned by official governments, at an accelerated pace and more brazenly than before. The Crusader governments were not perturbed by boycotts nor protests, which have become no more than speed bumps and tranquilizers that do not identify the root of the problem nor offer a solution.

It would have been our duty to implement a doctrinal boycott of the Crusaders, and boycott the kuffri approaches that produced and legitimized these crimes, on top of which is democracy with all its branches. This would be the most appropriate and beneficial boycott if they would only heed. Indeed, this is what the Qur'an, for which they claim to cry, mandates! Read, if you wish, Surat Bara'ah and al-Kafirun.

It is noticeable that all reactions to the new or previous crimes of burning the

Qur'an are devoid of calling for the Shari'ah solution that Islam legitimized to confront such fierce attacks! Which is jihad for the cause of Allah Almighty and implementing complete separation from the kuffar. Separation from their right and their left, striking their necks and spilling their blood. This is one of the most important purposes of jihad that were absent from these campaigns.

Rather, those who boycott the products of Western countries instead of boycotting Western ways and customs have themselves dared to attack the Muslim youth who tried to avenge their Prophet ﷺ by carrying out attacks in the heartland of the kuffar, and propagated that their attacks aimed to sabotage the boycott campaigns! We are unclear whether they boycotted of the Crusaders or of the Mujahideen?! They also promoted some of the positions of the riddah tawaghit who trade in Islam, who denounced the statements of the taghut of France that insulted the Prophet ﷺ but were the first to receive him in their homes with all hospitality and appreciation.

Victory for the Holy Qur'an is achieved by earnestly striving to govern by it, applying it on the ground, by jihad and by fighting all armies and governments that stand in its way, and who have burned the Qur'an dozens of times with the fire of their planes and the lava of their missiles. Actually, they burned and destroyed the lands that were governing by the Qur'an. This also applies to the misleading scholars who have tampered with the Qur'an in order to strengthen the thrones of the tawaghit as well as those of the parties and movements that follow their example. All of them are partners in the crime in undermining the Qur'an! And whoever obstructs the Qur'an will not be supported by it.



How amazing and inspiring it was that the Khalifah Umar ibn al-Khattab chose the Prophet's hijrah as a starting point for the history of Muslims, bypassing the revelation of the Prophet ﷺ, his birth, his death, and other great events in the stages of the establishment of Islam.

The Amirul-Muminin along with the rest of the Companions, who unanimously agreed on the same thing, realized the importance of hijrah and the impact it had on supporting Islam. What prompted them to give it precedence over every other prominent event in Islam's history? Al-Bukhari narrated on the authority of Sahl bin Sa'ad who said: "They did not count from the revelation of the Prophet ﷺ or from his death. They only counted from his coming to Medina," meaning from his hijrah.

So what was of such great significance that it prompted al-Farooq to take this decision? Imam at-Tabari answers that, by saying: "...Umar gathered the people for advice, and some of them said, 'Date it back to when the Messenger of Allah was revealed. Others said date it back to the hijrah of the Messenger of Allah and some of them said: 'From the hijrah of the Messenger of Allah ﷺ.' Umar said: 'No. We will date it by the hijrah of the Messenger of Allah, for his hijrah differentiated between righteousness and falsehood'" [Tarikh at-Tabbari. As-Suhayli also addressed this by saying: "Their consensus was that the date will go back to the year of hijrah because it was the time during which Islam was glorified, and in which the Prophet ﷺ assumed command, founded mosques, and worshipped Allah safely" [ar-Rawd an-Anf].

Yes, the Prophet's ﷺ hijrah was the point that delineated between truth and falsehood, a complete separation between Islam and shirk, and was a watershed point in the transition towards the supremacy of Islam and its dominance on earth. Therefore, it deserved to be the launching point in history for it resulted in the establishment of the Islamic state which defined the Islamic system of government, ruling by Shari'ah alone and raising its banner so Islam was glorified, its rulings prevailed, shirk was suppressed and its pillars were demolished. From there, independence from jahiliyah and all its branches was attained. It was completely abandoned: in spirit, in body and in

geography. Thus, deen was established and Shari'ah completed.

However, he who contemplates the reality of people today finds a great deviation in understanding worship through hijrah. Today, they treat this act of worship as a mere memory, separating it from its purposes and rulings. Rather, they perform it according to the Sufi method as a season for humming and mumbling, and that has become the ritual of the most ignorant movements and parties that disrupted true hijrah. Similarly, the kufr and riddah governments have sought to fight the muhajirin and criminalize them through their kufr laws. This is all in response to the directives of the Crusader coalition, which affirms - in all its meetings - the need to "tighten control of ports and borders" to stop the flow of hijrah and muhajirin! So they wish, but far from it, for who can stop the supreme command of Allah?

Others have trivialized hijrah and limited it to the acts of abandoning sins and transgressions without abandoning jahiliyah and its lands. These people have forgotten that the worst of all sins is shirk, and that abandoning shirk, mushrikin, their doctrines, methods and parties is an obligatory hijrah without which the deen is not complete. They have forgotten that blending into jahiliyah societies does not achieve victory and does not enforce Shari'ah. If the rule of Islam could be established without hijrah, the Prophet ﷺ would not have left the holiest and most beloved of places to him, in an effort to achieve complete separation and complete distinction from the jahiliyyah camp, which enabled them to later return to Makkah as conquerors. Only those who abandon shirk completely and absolutely distinguish themselves from it will be able to defeat it.

Many of the advocates of misguidance today deliberately neglected the rulings of the predecessors, and killed the belief in hijrah in the hearts and reality of people to the point that people turned the picture upside down! They began to migrate in "reverse hijrah" to the lands of kufr and fitnah instead of migrating from them, and for that purpose they took great risks that amounted to death in order to reach the Crusader states that orchestrate their fitnah, turning them away from their religion, stealing their children and making them vulnerable to turning to Judaism,



Christianity and atheism!

Others confused Muslim youth convincing them that hijrah ended with the conquest of Makkah! For that purpose they evoked the Hadith of the Prophet ﷺ: "There is no hijrah after the conquest, but jihad and intention," although the Hadith is predicated on the non-obligation of hijrah from Makkah after its conquest and establishing the rule of Islam there, contrary to what was the case before it was conquered, and the Hadith is also based on the non-obligation of hijrah from a country that was conquered by Islam and where its rules reign supreme. As for hijrah from lands of kufr to lands of Islam, that is still an obligation which has not ceased. In fact, in our time, it is even more so, and is an impediment causing fitnah in a person's deen by remaining among the mushrikin.

Hijrah was associated with the doctrine of al-Wala wal-Baraa, and the Holy Qur'an clarified this close connection in the Almighty's saying: "Those who believed, emigrated, and strived with their wealth and lives in the cause of Allah, as well as those who gave them shelter and help—they are truly guardians of one another". Imam at-Tabari said: "These two groups mean the muhajirin and the ansar. They are supporters of each other, and they help each other against the mushrikin. They are one hand against those who disbelieve in Allah, and some of them are brothers to each other instead of their kaffir relatives."

The texts of the two revelations are full of explanations regarding the virtue of hijrah, so much so that there is no way to lay it all out here, but we endeavor to mention what resembles the conditions of the muhajirin today when they are exposed to the torment and demoralization of wars, from near and afar, before, during and after hijrah. Regarding the reason for the revelation of the Almighty's saying: "Whoever emigrates in the cause of Allah will find many safe havens and bountiful resources throughout

the earth. Those who leave their homes and die while emigrating to Allah and His Messenger—their reward has already been secured with Allah. And Allah is All-Forgiving, Most Merciful", Ibn Zaid said: "A man from Bani Kinana emigrated seeking the Prophet and he died on the way, so his people mocked and derided him, saying: He did not get where he wanted, nor did he stay with his family, who would stand over him and bury him! He said: Then the Qur'an was revealed" [Jam'i al-Bayan].

Today, we hear the same falsehoods and ridicule from the worshipers of the soil who are anchored to the earth, for they still accuse the muhajirin of such misrepresentations and mock them, and they consider death on the way to hijrah or after it to be a form of loss. Allah Almighty says: "Their reward has already been secured with Allah", and who is more truthful than Allah?!

Allah Almighty decreed in His Wise Book that in hijrah there is transformation to blessing and guidance. Regarding His saying "Whoever emigrates in the cause of Allah will find many safe havens and bountiful resources throughout the earth," Qutadah said: "By Allah, it means, from ignorance to guidance, from need to wealth". Glory to Him also decreed that religion does not stand, Shari'ah does not reign, and the banner of Islam does not rise except under the same conditions during which the religion rose in the era of the Prophet and the Rightly-Guided Caliph. Meaning through hijrah, as indicated by the Prophet , which is to remain for as long as jihad is necessary. He said: 'Hijrah does not cease as long as the kuffar are being fought' [An-Nis'ai].

So, hijrah remains and goes on until the Day of Judgment just like jihad. It is an act of constant worship and not a fleeting memory. O Muslims, give the hijrah of your Prophet ﷺ its rightful status, for because of it the history of Islam began and with it the rest of its chapters will be written. Those engaged in hijrah today and are fulfilling it in accordance to its principles are likely to be the ones who will lead Islam to dominion over the world, and may Allah grant victory to those who support Him.



When, on the Day of Uhud, Muslims were faced with injuries and death, the Qur'an came to them with comfort and consolation, advising and directing the Companions - may Allah be pleased with them – as well as the rest of the believers. The Qur'an showed them what is required of the mujahid in situations and circumstances similar to those that befell the best and preferred of Companions while they were among their Prophet Muhammad ﷺ and which are still afflicting all those who follow in their footsteps, walking upon paths of thorn.

Regarding this, az-Zuhri said: "Many of the companions of Muhammad ﷺ were killed and injured. So much so that every one of them fell into a sense of gloom and doom. Then, the Exalted sent them the Qur'an in which He consoled them with words better than any other Muslim from prior Ummahs had ever heard. To them, He said: "Do not falter and do not grieve, for you will have the upper hand, if you are (true) believers" [Jami al-Bayyan].

He who contemplates the aforementioned verses of consolation finds that they began with a prohibition! One seldom consoles a person with commands and prohibitions, for this adds more weight to their already heavy burden. However, the Divine's prohibition here was a balm to the afflicted hearts that did not abandon their faith, for He forbade them from faltering or grieving, both of which are physical and psychological ailments that weaken the vigor and attenuate the determination, thus hindering the walker from continuing his path or slowing down his progress.

It does not mean that the mujahid does not suffer from symptoms of weakness and sadness, for the mujahid is a human being who is plagued by human conditions, and these symptoms also beset the Companions despite their high stature and faith. What is meant here is that a believer must not succumb to these sentiments and allow them to divert or detract him from his path towards his goal.

In general, what is required is to stay away from what causes weakness and sadness, and abandoning everything, near or far, that leads to them. It is a Shari'ah

responsibility and an obligation upon everyone. It is what Allah Almighty praised when He said to the believers: "And urge each other to the truth, and urge each other to perseverance". Truly, counseling and advising are characteristics of the believers, while tormenting and demoralizing are traits of the munafiqin.

One of the Qur'an's approaches to facing adversity is to stoke the feelings of faith in the hearts of believers and to stir up determination among their ranks. The Almighty said in addressing His worshipers: "For you will have the upper hand, if you are (true) believers". Here, there is provocation and incitement of the worshiper's faith. In it also lies a measure of his certainty in his Lord's promise to him, and his appreciation of the words: If you are truly believers. So, let go of your powerlessness and sadness and strive to fight your enemy. How do you weaken and grieve when I have already promised you that you will have the upper hand; that us, in this world, you will reign supreme with victory and triumph and in the Akhirah you will be superior with victory and reward. Reflecting upon these verses is sufficient to stir up the sources of faith in the mujahid, thus sharpening his determination, strengthening his resolve, bandaging his wounds, and setting him out to carve a straight path for himself amidst the crooked ones that most people tend to flee to in pursuit of worldly pleasures.

Provoking Muslims to courage and steadfastness is a proven prophetic method. On the day of Hunayn, when disaster prevailed and people dispersed, the Prophet ﷺ commanded al-Abbas to call out to them with a call reminding them of the vows they made, and al-Abbas narrates the event himself: "So I said at the top of my voice: Where are the companions we commiserated with? And by Allah, when they heard my voice, they came back (to us) as cows come back to their calves, and said: We are here for you, we are here for you!" [Muslim]. So, they came rushing to support their religion and fight their enemy when they were aroused to do so by a call they knew! Biographical books are full of similar incidents which we cannot recount here in this space.



Explanation of some of the divine rulings regarding destined ordeals is one of the methods the Qur'an utilizes in comforting the believers when suffering. The Almighty said: "If you have suffered injuries (at Uhud), they suffered similarly (at Badr). We alternate these days (of victory and defeat) among people so that Allah may reveal the (true) believers, choose martyrs from among you — and Allah does not like the wrongdoers". At-Tabari, in his interpretation, quoted Qatada in saying: "In those days we alternated victory and defeat". He said: "By Allah, had it not been for unexpected wins and losses, the believers would not have been harmed, but the kuffar may have been defeated by the believers, and the believers injured by the kuffar, so that Allah identifies who obeys Him and who disobeys Him, and distinguishes the truthful from the liar".

Regarding His saying: "If you have suffered injuries (at Uhud), they suffered similarly (at Badr)", al-Hassan is quoted to have explained: "If they killed you on the day of Uhud, then you killed them on the day of Badr" [Jami al-Bayyan.] As for you, O mujahidin, if they kill some of you in Iraq or Sham, or anywhere else in the lands of Islam, you have killed some of them on "The Day of Speicher", on "The Day of al-Tabqah", on "The Day of Ghwayran," and on "The Day of Kabul Airport". The records of their days are full of calamities and crowded with setbacks.

In the context of practical guidance for the mujahid in overcoming difficulties, Allah Almighty forbade His worshipers from being weak in fighting the enemy and from being preoccupied with pain and wounds, and told them that the enemy suffers from the same pain that befalls them, but with a difference between the fate of the two teams, and in the outcome of the two camps. The Gentle, the Expert said: "Do not falter in pursuit of the enemy — if you are suffering, they too are suffering. But you can hope to receive

from Allah what they can never hope for. And Allah is All-Knowing, All-Wise". What this means is: "Do not be weak in going after your enemy, but strive against them, fight them, and prepare for them every ambush... As injuries and death befall you, so will they afflict them... But you can hope for reward, victory and support from Allah, while they can hope for none of that, because in your jihad and your strong desire to establish and exalt the word of Allah you are more deserving than them" [Ibn Kathir].

In addition, in these verses and directives there is a call to correct faults and fill gaps that may lead to defeat or calamity. The Almighty said: "Why is it when you suffered casualties (at Uhud) — although you had made your enemy suffer twice as much (at Badr) — you protested, 'How could this be?'? Say, (O Prophet, 'It is because of your disobedience'", This is a nudge and an invitation for Muslims to inspect their ranks and commit to advice and remind each other, to purify their ranks from all the causes of disaster, for when catastrophe falls the believer tends to blame himself! It is permissible during times of adversity and its aftermath, for people to repent, correct their intentions, and flee to Allah Almighty.

O mujahidin who are walking on the path of thorns! You are the people of steadfastness and determination. If the path becomes difficult, then know that you are up to the task, as this is nothing new to you; you have seen it all before and for you this path holds no secrets. This is the life story of your ancestors. They suffered what you suffer but they did not falter and they did not grieve. They persevered till they won and they kept going till they arrived. Their story is laid out for you, so renew their exploits and regain their characteristics, thus reviving their history in your present and for your future, as the ultimate outcome belongs only to the righteous.



Islamic rituals have been so deliberately distorted by astray groups that many Muslims lack correct knowledge about them. Examples include what Sufis have done to the Prophet's hijrah, his birth, the journey off al-Israa' wal-Mi'raj and others; and what the Shiites do during Allah's month of Muharram and other months in which they try to create new rites that encroach upon the true rituals of Islam while using false, and weak evidence to justify them. However, those who break down the Sunnah and attempt to obscure its bright guiding lights will not succeed.

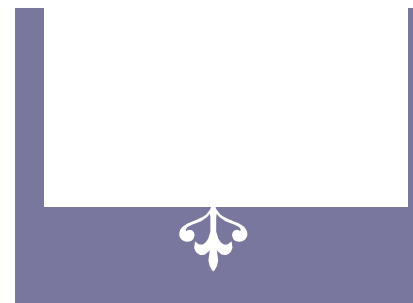
On the Day of Ashura, Musa - peace be upon him- left Egypt accompanied by his people, fleeing with their deen after years of oppression and vulnerability during which their children were killed and their women violated along with many other types of calamities that are inflicted upon people of faith in all eras. When the taghut Pharaoh learned of this, he led his soldiers out to intercept Allah's Prophet, Musa, and his people at the sea putting those escaping with their deen in a difficult position. They were caught between the sea which they could not cross, and the enemy they had no means by which to fight. So, believing that there was no earthly way by which to survive, they said: {"We are overtaken for sure."} But he who conversed with Allah, Musa, peace be upon him, answered them confident of support from his Lord: {"Absolutely not! My Lord is certainly with me—He will guide me."} Then, Allah Almighty commanded the sea, which is also His creation, to part, and to make a path for the vulnerable and the weak to survive. He then commanded it to collapse its waves upon Pharaoh and

his soldiers and kill them, in a terrible scene in which Allah Almighty's ability, his support of His worshippers and the vengeance He bears for his enemies was evident.

That day was one of the days that Allah commanded Musa - peace be upon him - to remind his people of. The Almighty said: "Indeed, We sent Musa with Our signs, (ordering him,) 'Lead your people out of darkness and into light, and remind them of Allah's days (of favour).'"¹ Thereafter, Allah's Prophet Musa fasted on this day as thanks to Allah for his demonstration of support and to this day the people of Israel continue to fast on this day.

When the Prophet Muhammad entered Medina, he realized that the Jews fasted on that day so the Messenger of Allah fasted this day and ordered the Muslims to also fast it, as evidenced by many famous hadiths. He did so because he believed Muslims had more right to Musa - peace be upon him - than the Kuffar Jews who distorted and changed. The Messenger of Allah wanted Ashura to remain present in the minds of Muslims as a day during which weak Muslims around the world would reflect upon Allah's support of them when they would least expect it, when He would decimate their enemies and make them inheritors of the earth after they demonstrate to Him that they are relentless in their pursuit of what Allah Almighty commanded in regards to tawhid, jihad, and support of the deen.

What a Muslim should contemplate on this day is the hijrah of Musa - peace be upon him - and his people from their land, their sacrifice of home and



wealth in exchange for safety in deen, distancing themselves from the oppressors and differentiating themselves from them. Their Hijrah was not unlike the hijrahs of people of haq in every time. In fact, it is a natural outcome to which most events lead. The Almighty said: "The disbelievers then threatened their messengers, 'We will certainly expel you from our land, unless you return to our faith.' So, their Lord revealed to them, 'We will surely destroy the wrongdoers.'" Every time the options are the same: either engaging with and accepting jahiliyah societies, including their secular inferiority or kill and be killed, displacement, and abandonment of family and kin. At that decisive stage, people will choose each according to his deen, and those who succeed owe their success to Allah Almighty.

What should be emphasized regarding the events of that day is the position of Musa - peace be upon him - saying: "Absolutely not! My Lord is certainly with me—He will guide me." He did not know the unseen, but he knew with certainty that victory is from Allah Almighty, and that He comes when dunya obstacles are out of the way. Therefore, the believer must create the conditions and be certain of support from Allah Almighty even if it seems as far and as improbable as the

parting of the sea was to the people of Israel on the Day of Ashura. This is similar to the Almighty saying: "And when the messengers despaired and their people thought the messengers had been denied help, Our help came to them (at last). We then saved whoever We willed, and Our punishment is never averted from the wicked people."

Allah Almighty hears and sees the kuffar and the criminals but He gives them rope for years and then when He comes for them, there is no escape. However, Allah Almighty afflicts the worshippers through them, granting them strength, power, prestige, and money, bedazzling the weak of iman who surrender to them in fear or greed, and thus distinguishing the believers, who walk with clarity regarding their own affairs, aware of the truth about the tawaghit, disbelieving in them, and worshipping Allah through fighting them and making their lives intolerable, even if the difference between the capabilities of the two groups is great.

The Day of Ashura in the doctrine of Muslims is an example of the path of people of iman and the continuation of conflict between them and the people of falsehood. Allah Almighty could have granted His support to His Prophet Musa and his people from the first moment they were tyrannized by the taghut Pharaoh, but it is His Sunnah that does not change or waiver that victory will not come down without a torrent of trials. So, take heed, O people of insight!



The lies and tales espoused by the people of falsehood about the people of truth have been the same since bygone times, So much so that when one contemplates them they feel like one is an extension of the other, spanning time and space, uttering the same claims and slander, afflicted by the same problems, and making similar excuses. The Holy Qur'an refuted their sayings and claims, and dispersed their fabrications responding to them with arguments from the righteous deen. As usual, Allah Almighty throws the truth at falsehood, destroys it, and makes it disappear.

Among those abusive sayings is what the people of deviance said on the day of al-Furqan, the day the two groups met, when they saw the army of the Muslims, despite the smallness of their numbers, confronting the army of the kuffar despite their abundance and power. The suspicious people said: "These people have been deluded by their deen!" Meaning, these people were so deceived by their deen it led them to perdition! Allah Almighty told us the source of this false statement, and He, Glory be to Him, said: "(Remember) when the hypocrites and those with sickness in their hearts said, 'These (believers) are deluded by their faith'". So, He explained that it was issued by two groups that were similar in judgment and description, united by illness and disease, hypocrites in whose hearts is a disease. Imam at-Tabari said: "'And those in whose hearts is a disease', meaning: doubt about Islam, lack of certainty, and whose hearts were not opened by faith. Islam did not take root in their hearts". Imam al-Qurtubi said: "The hypocrites are those who showed faith and concealed kufr, 'And those in whose hearts is a disease': the complainants, who are even worse than the hypocrites." There are many other statements of significant interpretations that revolved around exposing the truth of these people and what they conceal in their hearts which are full of suspicion, doubt, weakness of faith and certainty.

Returning to the scene, Qatada described what these people saw, saying: "They saw a group of believers straying from the

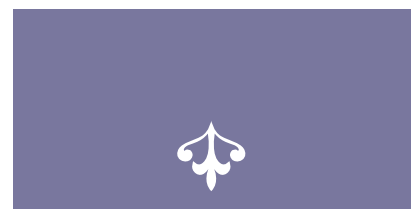
command of Allah". And Mu'ammarr said: "When they saw how few the Muslims were, they said: These people were deluded by their deen". As soon as their eyes saw the small numbers of the righteous and the abundance of those on falsehood, their sick and deficient minds made a purely materialistic comparison that reached this false conclusion which has continued in its corruption to our time.

Therefore, based on those corrupt standards emanating from hearts that did not imbibe faith, they judged that battle to be a devastating annihilation. Similarly, those with sick hearts today judge the battles and epics that the Islamic State controls, and the laws and rituals it establishes, as a bloodbath and a losing experience, and they describe the mujahidin as "deceived... deluded".

The sick of heart assessed the Battle of Badr only by what their eyes could see, so they betrayed the Muslims and estimated they would fail and perish, simply because only a few of them were facing the overwhelming flood of kufr. To this day, the "complex of multitude" remains a foundation for the faulty human approach that sanctifies large numbers and relies on them to judge matters as a success or a failure. It is the earthly standard that many sick hearts that are not upon the method of the prophet resort to.

This scene was repeated on the Day of Khandaq, and when the believers saw the parties of falsehood rushing around them and surrounding their state, they said: "This is what Allah and His Messenger promised us, and Allah and His Messenger spoke the truth, and it only increased them in faith and submission". Meanwhile, regarding the same scene and the same circumstance, the hypocrites and the suspicious said: "'Allah and His Messenger promised us nothing but delusion". At-Tabari said: "Doubt in iman and weakness in their belief".

The sick of heart gave - and still do - priority to the material accounts over the heavenly accounts. One by one they



neglect and destroy the bonds of certainty. We do not exaggerate when we say that the hypocrites and the sick of heart truly do not take the world of the Akhirah into account despite mentioning it, and they do not include Jannah and Jahanam, nor reward and punishment in their calculations. In fact, they base the whole matter on the material aspects with which their hearts are filled, leaving no room for iman. That is why they give material reasons precedence over belief and call that wisdom and rational, even though conditions are a branch and iman is a root and is the basic tool used by a Muslim on his way to Allah Almighty. This is how victory descended upon the believers with few means and a lot of iman. The intention here is not to neglect the circumstances but rather to accomplish as much as possible through them, refusing to allow them to be an obstacle on the Muslim's path. Allah Almighty said: "Prepare against them what you (believers) can of (military) power". At-Tabari explained: "Whatever you can prepare against them". Others explained: "Whatever you are able to obtain". We are not held accountable for what is not within our reach, and what we cannot do, because Allah does not burden a soul with more than it can handle. This is the essence of Tawakul (reliance upon Allah) that Allah wanted us to understand as He talked to us about Badr: "But whoever puts their trust in Allah, surely Allah is Almighty, All-Wise". This is a response from Allah Almighty to the people of suspicion, doubt, and hypocrisy who have been deceived by the abundance of kuffar, thus saying about the believers because of their few numbers and weakness of their condition: "These people were deluded by their deen". Hence, Allah Almighty commanded the believers to rely on Him and delegate their affairs to Him. If they do that, He will suffice them and grant them victory over those who oppose them.

When examining the characteristics of those sick with doubtful hearts whose beliefs are incorrect and whose hearts are not reassured by faith, we find that they represent a vast and wide segment of people at this time. In fact, they are almost more than the hypocrites in number and more likely to be lurking and hidden than them, as they give an appearance that is closer to faith, while on the inside they are closer to kufr. Regardless, Allah punishes them according to their deeds. Their outward appearance contradicts what lies in their heart, Allah obscured their insight and robbed them of the light of iman: "In their heart there is sickness so Allah gave them more of it". Allah increased their doubt and their uncertainty, until they could no longer see of sin but what is visible, and they could only see its adornments, and its glitter and were tricked by it, leaning towards it, or looking the other way from it. In Islam and its soldiers, they could only see their few number and their difficulties, so they abandon them and fight them. Thus, the appearance of falsehood settles in their sick hearts, and they do not know the weakness, misfortune, and bad outcome that lies behind it, just as the apparent meaning of Islam settles in their hearts, and they do not grasp the strength, steadfastness, and good outcome that it holds. Hence, they were not rewarded with following the path of the believers and only got to walk in the path of jahiliyah being led to their death as He led their likes to their demise on the day of Badr. The battle continues to this day between a few believers with firm faith, and a large number of kuffar firmly rooted in kufr and hypocrites who are weak in faith, hesitant in their doubts and feeble and repeating what their predecessors had said: "They have been deluded by their deen". Meanwhile, with complete certainty the believers repeat: "This is what Allah and His Messenger had promised us. The promise of Allah and His Messenger has come true. And this only increased them in faith and submission".



As soon as the Khilafah State announces the installation of a new Amirul-Mu'minin, to succeed an Amir who died without wavering, bay'ahs - from the mujahidin who are steadfast in the command of their Lord, who bear the wounds of their Ummah in obedience and in response to the orders of Allah Almighty and His Messenger ﷺ to congregate in adherence - pour in from all corners of the earth.

The scenes of the recent bay'at to the Khalifah Abu Hafs al-Hashimi al-Qurashi (may Allah protect him) came to, once again, embody the strength of the structure of the Islamic State, the unity of its ranks, and the unity of its word even in the darkest circumstances. This contrasts with the disappointment of the kuffar and murtaddin who mobilized all their forces and energies and spent most of their money, to destabilize this structure, undermine it, and demolish its supporting pillars. However, Allah the Most High squashed their schemes and turned them against them while He made firm the steps of His servants the mujahidin and brought security to their hearts. We saw the mujahidin racing to make these blessed bay'at, each from his state and frontline, thus with this unity and cohesion, scattering in the wind and rendering null the efforts of the Crusaders and the conspiracies of the murtaddin.

After all these years of fierce military, security, and media campaigns launched by the kufr coalition against the Islamic State - which if they had used against any of their tyrannical secular states it would have shaken its foundation and demolished its pillars - by the grace of Allah Almighty, they have failed. They did not achieve their goals, and they did not harm the

Islamic State except with what Allah ordained for it in His predestined decrees, validating the Hadith of the Prophet ﷺ: Even if they were to come together to harm you with something, they would not be able to harm you except with something Allah had ordained for you" [At-Tirmidhi]. The killing of leaders and amirs was not an obstacle or a hindrance that prevented the mujahidin from continuing the path of jihad as unified muwahhidin. In fact, the da'awah of tawhid and Islamic Shari'ah were only accomplished over the corpses and body parts of our ancestral amirs and soldiers who wrote Islam's history with blood.

The blessed bay'at also dispelled the illusions of the hypocrites and the sick of heart who hoped that the killing of the Khulafa and Amirs would disband the ranks of the Islamic State and disintegrate the ties that hold it together. For a period of time they devoted themselves to spreading rumors and promoting aspirations implanted in their hearts by Shaytan, in a process of psychological projection that they live in through their jahiliyyah reality and hope to see realized against the Islamic State. The bay'at of the mujahidin came from all the Wilayat and regions, under one banner and one imam, to prove that the Khilafah's auspicious caravan is still on its way with ranks united and hearts synchronized, and carries on with even stronger steadfastness and determination.

These blessed bay'at are not a partisan activity, a military demonstration, or a media activity, but rather an act of obedience, worship, compliance, and practical application of the provisions of the Islamic Shar'ah, which commanded unity and forbade



disunity, as the Almighty said: "and hold firmly to the rope of Allah and do not be divided".

The contemplator of the contemporary reality of Muslims realizes that there is no way today to achieve unity and organization among Muslims without the divine system that is represented by the Khilafah upon the prophetic method, which brings Muslims everywhere behind one imam and upon this correct creed, whilst disregarding all false and man-made approaches. This is what the Islamic State set its sights on since the day it was established and in fact it was for this specific reason that it rose. This was its goal, its purpose and thus it sought it with all its effort, and endured for His sake until it accomplished its goal and it remains on this course to this day, by the grace of Allah Almighty.

On the practical side, and in accordance with the spirit of the bay'ah, the Khilafah soldiers continued their jihad on the various fronts of ongoing battle. They did not stop their jihad nor leave their frontiers. Just as they fought under the banner of the previous Khulafa, may Allah Almighty accept them, they carried on the fight under the banner of the Khalifah Abu Hafs al-Qurashi (may Allah protect him). In fact, they escalated their attacks in fulfillment of the blessed bay'at. Thus a variety of strikes were launched in Sham, Sahel, Mozambique, and elsewhere in ratification of bay'at by the sword, and translation of words

through attacks, which angered the hypocrites who were anticipating otherwise. So, the hypocrites could only turn to preoccupying themselves with calculating the ages of the Khalifahs and the duration of their Khilafah in years and months, and to calculating the number of the mujahidin who appeared in pictures, comparing between how many made bay'ah this time versus previous bay'at! In that lies an implicit admission of the invalidity of their accusations and the emptiness of their arguments. They could not find justification though Shari'ah against the Islamic State, so they began searching for a mirage with which to relieve their grief or heal their anger.

The Islamic State was based on a divine methodology that was revealed from the heavens to the Last of the Prophets. Therefore, it is baqiyah with its survival based upon this blessed methodology. It does not hold on to individuals, for if that were the case, it would have ended with their death. Instead, it tightly and firmly holds on to Allah Almighty alone. This is the only knot that the Khilafah soldiers and their leaders seek to preserve and strengthen under all circumstances because it is the secret to guidance and truth. "Whoever holds firmly to Allah is surely guided to the Straight Path". Whoever clings to Allah will not be abandoned by Allah even if the weight of war is thrown at him with double force. This is the secret behind the strength of the Islamic State, and thus it is baqiyah and the bay'at to it continue, and all praise is due to Allah, the Lord of creation.



During the days of Hajj the ancient house shakes with the voice of the pilgrims as they chant in talbiyah (fulfillment of the request of) Allah Almighty. Their hearts precede their eyes as they turn to the rites and rituals that take place in the holiest spot on earth, the purest of places and during the most honorable of times. Every Muslim - and we are among them - wishes to be among those thundering crowds in those holy lands from which the dawn of tawhid arose.

But the minds and hearts of many Muslims miss the reason behind this blessed ritual and the purpose for which it was legislated, especially in light of the deviations that have occurred in the application of this great ritual in recent years. So much so that the rituals have become, for many people, rigid actions devoid of purpose, and Hajj is now a commercial season for travel brokers, a seasonal tourist trip for picture taking, and for trying delicious food in hotels and resorts, and Allah is the helper.

Hajj is one of Islam's great rituals and one of the five pillars upon which it is built. This duty was mandated to reinforce and ingrain tawhid in the lives of Muslims. Hajj, in all its rituals and stages, from its beginning to its end, is inseparable from the declaration of tawhid to Almighty Allah.

One of the features of tawhid in Hajj is dhikr of Allah Almighty and what He has ordained, as most of the verses of Hajj in the Qur'an command dhikr of Allah Almighty. In fact, Allah commanded His worshippers to use His dhikr to rise above the jahiliyah practices of praising their parents and relatives. Regarding this the Almighty said: "When you have fulfilled your sacred rites, praise Allah as you used to praise your forefathers before Islam, or even more passionately". With this command comes the destruction of the bonds and ties of jahiliyah, and the rise of the bonds of iman and ideology that are superior to all other bonds, for neither lineage nor family ties are higher than the bond of tawhid.

Among the signs of tawhid during Hajj is the gift of the sacrifice which is only for Allah Almighty. With this comes talbiyah and denial of any partners associated with the Almighty Allah. In it is an acknowledgment of the Lordship of Allah who bestows blessings and controls all creation, and with it an assertion of the

attributes of perfection and majesty to Allah Almighty: so the worshippers call and pray to Him, Glory be to Him, who hears them, sees them and answers their supplication. This is "Tawhid al-Hakamiyyah"; the pilgrim's belief that everything belongs to Allah Almighty implies that he also accepts that all governance also belongs to Him, Glory be to Him. Therefore absolutely everything belongs to Allah and all is governed by him and it makes no sense for the worshipper to choose a law that opposes the governance of Allah, like democracy for instance.

The signs of Tawhid do not stop at the limit of talbiyah and its meanings, or at the rituals and their actions. In fact, the building of Bayt al-Haram, the site of Hajj and all it encompasses, came to reinforce what tawhid entails. Allah Almighty guided Ibrahim - upon him be peace - to the place of the house and authorized him to build it. Then He commanded him to purify it from shirk, idols, and abomination, and He, the Most High, said: "And (remember) when We assigned to Ibrahim the site of the House, (saying,) 'Do not associate anything with Me (in worship) and purify My House for those who circle (the Ka'bah), stand (in prayer), and bow and prostrate themselves'".

This continued to be the practice of the prophets and their work throughout the ages. They established tawhid, fought shirk and with force demolished its structure. It began with the day Ibrahim al-Khalil carried his ax destroying the idols of falsehood, and went on until the last of the Prophets, Muhammad ﷺ, conquered Mecca and demolished the idols of shirk, announcing the start of a new phase in Bayt al-Muharam devoid of all the signs and impurities of jahiliyah, and the Almighty's saying was revealed: "O believers! Indeed, the mushriken are (spiritually) impure, so they should not approach the Masjid al-Haram after this year". Ibn Kathir said: "The Almighty commanded His faithful worshippers who are pure in religion and self to banish the mushrikin who are unclean in religion, from Masjid al-Haram, and to not allow them near it after the revelation of this verse, which was sent in the ninth year. For this reason, that year, the Messenger of Allah ﷺ sent Ali, a companion of Abu Bakr - may Allah be pleased with them - and he commanded him to call out to the mushrikin: No mushrik may perform Hajj after the year, nor circumambulate the House naked". Al-Qurtubi said: "If a mushrik entered the



sanctuary under false pretext and died, his grave would be exhumed and his bones taken out!" They were not permitted to reside there or even to pass through it! Consider how severely the scholars of the predecessors understood interpreted this verse! Whereas today, the traitors of al-Haramayn allow the Rafidah to enter al-Bayt al-Haram and practice their shirk rituals and supplications while they crowd Muslims in its courtyards impairing their worship. This command was not limited to purifying Bayt al-Haram from the mushrikin, but extended to include the rest of al-Jazirah al-Arabiyyah.

One of the features of tawhid in Hajj is that circumambulation can only take place around the honorable Ka'aba, and no other circumambulation is prescribed in Islam. He, Glory be to Him, said: "And let them circumambulate the Ancient House". So, every circumambulation other than the Ancient House is part of the jahiliya circumambulation, and it is not an act of worship except for those who are obeying the commands of the shayatin and jinn.

Another of the features of Hajj is the unity among Muslims. They are seen coming from every deep creek, from the ends of the earth, east and west, Arabs and non-Arabs, white and black, their clothes - rich and poor - are the same; unified in rituals and prayers. This temporary unity in al-Haram must become permanent after they leave it. For, iman and tawhid bind Muslims to one another. They gather, unified by these great rituals from all countries, not separated by nationalities, countries, or languages, to sense the feeling of being one nation, and to remember the bond that should unite them wherever on earth they may be.

However, he who observes the conditions of Bayt al-Haram today sees in it what bleeds the heart. He sees the overreach of the kaffir tawaghit upon this blessed spot and their control over it and over the fate of the worshippers and the country. He sees their permission of shirk and the mushrikin. He sees their alliance with the Jews and Christians, and the renewal of their relationship with the Rafidi Iran and many other of their shirk endeavors that seem to

have no end.

Despite this, the Saudi tawaghit try to deceive people with the services they provide, like water or building maintenance of Bayt al-Haram during the Hajj season and others. However, Allah Almighty has denounced their predecessors among the mushrikin and responded to them, when He, Glory be to Him, said: "Do you (pagans) consider providing the pilgrims with water and maintaining the Masjid al-Haram as equal to believing in Allah and the Last Day and performing jihad in the cause of Allah? They are not equal in Allah's sight. And Allah does not guide the wrongdoing people". Ibn Abbas, may Allah be pleased with him, said: "He told them that maintenance of Masjid al-Haram and providing water does not benefit them as long as they do shirk with Allah". Ibn Kathir said: "Those who claimed to be maintainers of the building, Allah called 'transgressors' because of their shirk, so maintaining the building did not avail them anything". Similarly are those who call themselves "The Custodian of al-Haramayn" and other titles that given to the murtadd tawaghit. None of this will benefit them nor shield them from Allah's punishment.

In conclusion, we address the people of al-Jazirah and the land of al-Haramayn, which was the beacon of tawhid, but which was betrayed by the advocates of evil with only a small number of the true scholars bearing the burden of holding to what was entrusted to them, but who were imprisoned or sent to their graves, may Allah Almighty have mercy on them. We say to them: The sons of al-Jazirah and al-Haramayn are still multiplying the black worn by the mujahidin on the frontlines, their pride in their iman, their jihad, and their self-sacrifice pleases the heart, but the covenant remains with those who are still in these countries to seek to change this bitter reality by developing forces, spending, giving, and enforcing. They must initiate and be the first, because those who spend and fight before conquest are superior to those who fight and spend afterwards.



the Crusader coalition holds its tenth meeting with just one item on its agenda! It meets to launch a new batch of promises with its "commitment to defeat" the Islamic State, which it has already defeated dozens of times in its statements and the imaginings of its leaders! However, the proof lies in reality and on the field, where the Islamic State has drained the coalition and dragged it into new arenas and vast fronts, which it is unable to manage militarily or financially!

This was abundantly clear in this meeting which the coalition launched as a "donation campaign" and a "financial pledge" with the aim of raising 601 million dollars to finance its war efforts against Islam, in the light of the usurious global economy crisis which Allah threatened with war! So, how can they profit from it?

The meeting of the tenth coalition seemed like a "confession session" in which the coalition acknowledged what was previously confirmed by the Islamic State in its speeches and through the attacks of its soldiers. Allah Almighty delivered the words from the mouths of the leaders of the coalition while they affirmed "their continued support for anti-jihad programs in Africa, Iraq, Syria, and South and Central Asia which, according to them, proves the expansion area of the alliance"! What they failed to recognize was that this actually means the Islamic State has expanded, and the circle of attrition it had dragged the coalition into - through the largest comprehensive battle of slow destruction witnessed in contemporary history - has actually widened. In fact, this is what they submissively acknowledged when they declared that it is "the largest international coalition of its kind" which Allah willing also sets it up to be the largest in loss and defeat.

Not only that, but the coalition also clearly acknowledged that its war against the Khilafah State in Iraq and Sham "remains its number one priority!" Thus denouncing all declarations of victory

allies among the murtaddin. All these confessions are recorded in the minutes of their last meeting, and should be a message to the African coalition countries that the head of the Crusader coalition is still failing in its first mission! So, how can they help you in your new mission?!

Among the features of the great attrition that dominate the scene was the coalition's focus on "supporting anti-jihad efforts led by civilians", indicating that its depletion forced it to move from the so-called "protection of civilians" to a stage of using "civilians" themselves in the task that its joint armies failed in.

Perhaps what was new in the last coalition meeting is that it chose Bilad al-Haramayn as the venue for its meeting, coinciding with the start of the Hajj season in a Makkah captive under the rule of the murtaddin. This is considered a blatant encroachment upon the sanctities of Muslims comparable to and perhaps even greater than, the transgression of the Jews in violating the sanctities of Muslims in Jerusalem. Despite that, that the matter passed as if nothing happened!

Every Muslim knows the status of Bilad al-Haramayn in Islam. It is the land of the messages, the place of revelation from whence Islam rose, it is the Muslim's Qiblah, and the base of the onset of jihad and conquests. Despite that, the Crusader coalition meeting took place without incident, after people betrayed what the Prophet ﷺ entrusted his Ummah with: "To expel the mushrikin from the Arabian Peninsula". Today we see them welcoming and celebrating the Crusaders, and even inviting them to renew their crusade from the Arabian Peninsula! And all of this is taking place in the shadow of the silence of the evil beards and the preachers of riddah who were the other face of the Crusader coalition in its war against the mujahidin.

In the past, the scholars of the religion were the ones who led the ranks of the Muslims in jihad against the Crusader

the Land of Revelation!



campaigns and issued fatwas regarding the kufr of those who helped and supported them, while today the shaykhs of riddah stand behind tawaghit like soldiers preparing for the Crusader coalition!! And they issue fatwas that take out of Islam whoever seeks jihad and incites to fight them?! Yet, many of those affiliated with knowledge still insist on apprenticeship with the jurists of alliance and on learning from them - we ask Allah for forgiveness.

The meeting of the past where the kuffar conspired against Islam in Dar al-Nadwa, is convening again today in the land of revelation under the leadership of the Crusader America. It is as if time has come full circle and all chapters of the war against Islam will be repeated in a clearer and fiercer way. Yet, few take heed and few are cautious in the face of the plotters against tawhid and jihad who embrace the world with all its lusts and attractions.

The exhausted coalition celebrated the accession of a mini-state called "Togo", which we only hear of once or twice a year! This brought the number of countries involved in the coalition to "86 countries", all of which gather to fight one state that was established on piety from day one and still is, praise be to Allah for that.

Despite all these countries participating in the war against the mujahidin, the coalition never mentions the major Jewish role in the war against the Islamic State lest that raise the ire of the people whose guards are raised by the Jews, not the Crusaders! This is the deepest doctrinal deviation and systematic depravity that the Ummah has been afflicted with since the Prophet Muhammad ﷺ was sent.

Since the beginning, the coalition was established to focus all its efforts and energies on fighting the Khilafah base in Iraq and Sham. After years of its losing war, here it is, announcing yet again the establishment of new "focus groups" to concentrate its efforts on new arenas, sometimes on the African front, and sometimes on the Khurasan and Central Asia fronts. The coalition continues to fail in achieving its goals, by the grace of Allah Almighty, while the Islamic State succeeds day after day in draining and exhausting it more and more, and this is from Allah Almighty's plot against the kuffar: "And the disbelievers planned, but Allah planned. And Allah is the best of planners". The Exalted said: "Behaving arrogantly in the land and plotting evil. But evil plotting only backfires on those who plot. Are they awaiting anything but the fate of those (destroyed) before? You will find no change in the way of Allah, nor will you find it diverted (to someone else)". The kuffar's deceptive plots against Islam, past and present, have always turned against them and have overtaken them, and Allah was quicker to plot. This is the Sunnah of Allah with regard to the kuffar of ancient times, and this is what we see today in jihad upon the prophetic method. The more they fight it, the wider it spreads. The more they come at it like rabid dogs, the more prominent it becomes, until Allah's light shines, He reveals His religion, and delivers His ordained victory to His worshippers, confirming His saying: "They wish to extinguish Allah's light with their mouths, but Allah will only allow His light to be perfected, even to the dismay of the kuffar. He is the One Who has sent His Messenger with (true) guidance and the religion of truth, making it prevail over all others, even to the dismay of the mushrikin".



Many of the people of the Qiblah still desire solutions to their reality away from the niche of Islam which Allah Almighty completed, perfected, and sealed with the Shariah of the last of the Messengers and the Imam of the Mujahidin, Muhammed ﷺ, who urged His Ummah to jihad and warned them of the consequences of abandoning it. He himself strived for the sake of Allah until the time came for him to be with his Lord. After his death, the Sahabah and followers walked in his footsteps, and Allah allowed them to conquer nations and hearts of worshippers, thus becoming rulers of nations to whom Arabs and non-Arabs succumbed. They were truly the best Ummah.

Those that came after them went astray and followed paths that diverged from that of the Messenger ﷺ. They humiliated their horses, disrupted jihad, and threw themselves into destruction! So, the nations of kufr, from the Jews, to the Christians and pagans inflicted upon them the worst forms of suffering. This is because they violated the first guidance, and sought glory in the paths of humiliation, and sought salvation from the paths of the Shaytan. This is the reality of most Muslim countries today, except for the areas and the lands where the banner of the Islamic State flies and are governed by Shari'ah, or those that receive the brunt of the repeated raids by its soldiers until they, sooner or later, submit to the rule of Islam.

Among the latest of tragic Muslim issues was the Crusaders' attack on the Muslims in the land of Habashah, the demolition of "peaceful mosques", and the subsequent "peaceful protests" which were met by the Christians with fire and iron! While this was happening, people started talking about the seriousness of "the division between the segments of society, and the necessity of achieving coexistence regardless of beliefs!" They also tried to distort and characterize the matter by distancing it from tawhid, and al-Wala wal-Bara. Instead, they said that what happened was a violation of "equality and religious freedom", that it was "unconstitutional and inhumane!", along with other ideas outside the doctrine and

the Shari'ah of Islam. Their words are no less dangerous than the Crusader attack itself and are a result and consequence of it.

When examining the reality of what happened, we find that it is only a new chapter of the Crusader war against Islam, and there is no other way to describe it but this. What happened is neither strange nor surprising. This is the past and present way of the war by the kuffar on Islam. As Allah Almighty told us: "And they will not stop fighting you until they turn you away from your faith—if they can", and He, Glory be to Him, also said: "Many among the People of the Book wish they could turn you (believers) back to disbelief because of their envy". This is their reality as explained by the Holy Qur'an.

The strange thing is that the people of the Qiblah insist every time on meeting the tyranny of the kuffar with protests and denunciations without feeling the need to invade or fight, as if jihad was not imposed on Muslims! It is as if Allah Almighty did not command jihad in His Book, though He said, glory be to Him: "O believers! Be mindful of Allah and seek what brings you closer to Him and struggle in His Way, so you may be successful". Jihad was commanded by Allah Almighty and practiced by the most honorable Messenger in the most perfect Shari'ah, and despite that, most people abstain from it, oppose its people, and search for solutions other than it, while these solutions pile upon their losses.

Allah Almighty is Exalted and does not accept that His worshippers be humiliated. He, the Most High, said: "And honor belongs to Allah, His Messenger, and the believers", and He, glory be to Him, is Strong and loves the strong believer. He commanded His Worshippers to prepare and be strong and He did not command them to be pacifists. The Almighty said: "Prepare against them what you (believers) can of (military) power and cavalry to deter Allah's enemies and your enemies as well". This is an order that obligates the preparation of a force that achieves dominance and empowerment for Islam and Muslims,



and instills fear and awe in the hearts of their enemy.

It is of course known that strength can only be confronted with strength, and only iron breaks iron. Allah Almighty made this clear in His revealed book, and He, the Highest, said: "And We sent down iron, in which there is severe strength". Ibn Zaid said: "Extreme strength: swords and weapons with which people fight". However, due to lack of insight today they confront bullets with shouting and wailing! This was not the practice of Muslims in the past and it will not be the practice of today. Muslims throughout the ages were proud conquerors who occupied countries and cities and raised the banner of tawhid over the castles of the Persians and Romans after they overthrew their thrones by the power of jihad in battles that went down in history.

The Muslims in the land of Habashah must realize that the Christians' crimes against them are systematic and will escalate, and are not a passing event. The response to this Crusader attack on mosques and sanctuaries can only be through confronting them with fire, iron, and extreme violence. Christians are the enemies of Islam and the war with them will go on until 'Issa - peace be upon him - returns to earth. The war with them is not "racial, national, or discriminatory", but it is a war between iman and kufr, and it falls within the Sunnah of defense wherein falsehood cannot be repelled, and truth cannot be achieved except by wading into its depths, and it is an inevitability that will come to be. The Almighty said: "Had Allah not repelled (the aggression of) some people by means of others, destruction would have surely claimed monasteries, churches, synagogues, and mosques in which Allah's Name is often mentioned". Al-Qurtubi said: "That is, had it not been for what

Allah Almighty has legislated for the prophets and believers of fighting the enemies, the people of shirk would have taken over and nullified what the masters of religions have clarified from places of worship. But He made it so that fighting was obligatory to make it possible for the people of religion to devote themselves to worship. Jihad is a mechanism of advancement among nations, and through it the laws were reformed".

The protection of laws and rituals happens only by repelling and fighting the enemy, with the warning that destroying beliefs in the hearts of Muslims is much more dangerous than demolishing mosques, just as building mosques is easier than building beliefs. In fact, many tawaghit permit the building of mosques and make that easy; however, they kill whomever seeks to build or correct the doctrine of tawhid in the hearts of Muslims.

So, just as these kaffir tawaghit have unleashed their soldiers and armies upon you to oppress you and destroy your mosques, they have also set loose upon you parties of riddah and the imams of misguidance to destroy your belief and corrupt your religion. Thus, they make you abstain from jihad and distort its image in your minds. Thus, protect yourselves against both.

In conclusion, O our Muslim brothers in Habashah: The solution is in your hands, and it has been made clear to you from the Book of your Lord and the Sunnah of your Prophet. The path of glory and empowerment is through tawhid and jihad together, and it is the only solution to get out of what you are in. So, to jihad, to jihad, O people of Habashah. If not to the heartland of the abode of the kuffar and their cities, then there are the camps of the mujahidin in East Africa. Join them and multiply their blackness. The best of your sons, who woke up to the path, have preceded you there and Allah is dominant in His affairs, but most people do not know.



The deviant movements claim that jihad for the sake of Allah is nothing but an act of last resort that was prescribed to protect dawah to Islam. They argue that if the kuffar allow dawah to Islam, then there is no need for jihad! However, this point of view has no basis in reality because the kuffar of today only allow dawah to a distorted deen that denies al-Wala wal-Bara, and believes in coexistence with the kuffar.

From the outset, jihad was not legislated to deter aggression nor for the sole purpose of protecting dawah and its preachers, but it was ordained for one purpose alone, and it is the purpose for which we were created, and for which we shall die: to establish worship to Allah Almighty alone and to reject any acts of shirk or kufr which oppose that. Thus, jihad is obligatory upon anything, anyone, anywhere on earth who stands in our path towards achieving this goal in any way.

Evidence about this was revealed decisive and unambiguous in the words of the Almighty: "Fight against them until there is no more fitnah, and (your) devotion will be to Allah (alone). If they stop their fitnah, let there be no hostility except against the aggressors" (Al-Baqarah). Then again in the words of the Almighty: "Fight against them until there is no more fitnah — and (your) devotion will be entirely to Allah. But if they desist, then surely Allah is All-Seeing of what they do" (Al-Anfal). These two verses made clear, beyond any doubt, the ultimate goal of jihad, the main purpose for it, and to which all other purposes of jihad belong and from which they branch off, which is that jihad was prescribed to abolish shirk and establish Islam on earth, and the latter cannot be achieved except by destroying the former.

The authors of trusted interpretations explained this. Imam at-Tabari said: "Until there is no sedition" means until there is nothing associated with Allah, and no one other than Him is worshiped... so that worship and obedience are directed to Allah alone without any others. Ibn Abbas said: "Until Tawhid is sincerely for Allah

alone..." While Muhammad bin Ishaq said: "And Tawhid is absolutely for Allah, void of any shirk, and purified of any partners", and Abd al-Rahman bin Aslam said: "That is, there is no kufr in your deen".

The purposes for which jihad was legislated do not deviate from the above. Jihad that does not seek the supremacy of Shari'ah over everything else, does not aim for tawhid and sincerity to Allah above all else, and is without the purpose of suppressing shirk, defeating it and annihilating its structure, is not jihad in any shape or form. Call it whatever you like: revolution, struggle, patriotism, legitimate resistance guaranteed by international laws, all of which have no resemblance to jihad in name or shape.

The foregoing is supported by the Hadith of the Prophet ﷺ: "I have been commanded to fight the people until they testify that there is no Allah but Allah, and that Muhammad is the Messenger of Allah..." This means that we fight the kuffar until they believe in Allah Almighty, and we do not fight them only because they attacked us or seized our lands, plundered our wealth and our country.

Imam al-Qurtubi explained the purpose of jihad in details that the claimants of jihad do not address today. He explained the words of the Almighty "Fight against them until there is no more fitnah until (your) devotion will be to Allah (alone). If they desist, let there be no hostility except against the aggressors)" by breaking it into two issues. The first, "fight against them," is a command to fight every mushrik in every place. Whether one considers this abrogated or not, this means fight those about whom Allah said: "if they fight you". It is apparent that it is an order for absolute fighting which is not based on the condition that the kuffar must first initiate. The evidence for that is His words: "And the religion will be for Allah", and his saying ﷺ: "I was commanded to fight people until they say there is no god but Allah". So, the verse and the Hadith indicate that the reason for fighting is



kuffr, because He said: "so that there is no fitnah", that is, kufr. He made the ultimate goal the abolishment of kufr, and this is clear.

Imam al-Qurtubi completes the clarification of the second issue by saying: "The words of the Almighty: "If they desist", that is, from kufr; either by accepting Islam as it was presented in the prior verse, or by paying the jizyah to the People of the Book..." Regarding this, the Almighty said: "Fight those who do not believe in Allah and the Last Day, nor comply with what Allah and His Messenger have forbidden, nor embrace the religion of truth from among those who were given the Scripture, until they pay the tax, willingly submitting, fully humbled".

It is understood from the foregoing that jihad continues until the kuffar end their kufr by entering the religion of Islam or submitting to the rule of the Islamic State with jizyah and humility. As a result, the war with all the kuffar continues until the last Hour and until the descent of 'Issa - peace be upon him - as evidenced by the texts of the Sunnah, as in the authentic Hadith: "Good will remain (as a permanent quality) in the foreheads of horses (for Jihad) till the Day of Resurrection, for they bring about either a reward (in the Hereafter) or (war) booty (in this world)".

This understanding regarding the purposes of jihad has become rare in the reality of movements and groups today. You seldom find them referring to it in their speeches nor when they theorize, let alone putting it into practice. Hence, jihad has become an accusation that they flee from and deny for themselves and their movements! At best, they promote that it is an option of last resort! For that end, they adapt narrations — verified or not — in order to serve this idea

that they drum for.

One of the things they rely most on in promoting their misguidance is the Meccan period in which jihad was not yet imposed upon Muslims, because at that time they did not have the means to fight, and there was nothing on earth other than that small group which if it perished, Allah would not be worshiped on earth. There is nothing in the Meccan period that the deviants can use to claim that jihad is only a stage of last resort to deter aggression. This is confirmed by the words of the Almighty: "So turn away from the deniers for a while (O Prophet)". Interpreters said: "Meaning, turn away from them until a time". Mujahid said: "Until the day of Badr," and as-Suddi said: "Until we command you to fight", while Muqatil bin Hayyan said: "It was abrogated by the verse of fighting". bn Kathir explained: "Meaning, be patient when faced with their sedition, and wait for a later time, for We shall grant you victory, dominance and the Akhirah".

In this context, abstaining from fighting in Mecca was for a specific time that Allah Almighty decreed. When that time lapsed and they were commanded to fight, putting the sword to the necks of the kuffar became legitimate from that day until the establishment of Allah's religion on earth and the abolition of shirk, and not until coexistence and acceptance of it!

But it seems that some are still stuck in the Meccan stage and insisting on staying in it forever! They abrogate all the verses regarding fighting and jihad and turn away from all orders of incitement and preparation. These individuals are farthest from victory, even if they claim it and compose statements for its sake. Truly, Allah supports those who support Him.



There is nothing surprising about the return of the taghut Bashar to a den inhabited by al-Sisi, Bin Salman, and their likes. For they are just like him in kufr, in crime, and in launching wars against Islam and Muslims. In fact, one could say that some of their wars against Islam were even more dangerous, wide-ranging, and far-reaching.

Confining the problem to this Nusayri taghut and excluding those sitting in the Arab Kuffri League is extremely dangerous for the creed of Muslims. Painting the taghut Bashar as the icon of evil and crime may suggest to many that other tawaghit are icons of justice and peace! As many specialists as the common public have fallen into this misconception!

Many forgot that the "suspension" of the Nusayri regime's "membership" from the Kuffri Arab League was temporary pending its commitment to some political initiatives. It was never a forever suspension. Therefore, it was only a matter of time before the suspension would be lifted, and nothing more. People also forgot that the "suspension of membership" for the Nusayri regime was not solely an Arab decision but was in response to directions from Crusader America which, at the time, had unilateral control over the region. The Arab tawaghit had to change their positions towards some longstanding issues dependent upon the change in the balance of power on the international playing field. The only thing the Arab tawaghit have held true to was their subordination to the allies of kufr, whether they be Eastern or Western.

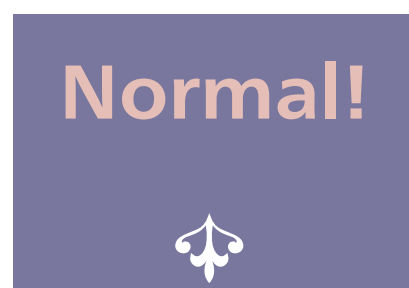
The decision to bring the Nusayri regime back into the fold of the League of Tawaghit, who are identical in rule and similar in heart, was not surprising at all, for all the steps and channels in the preceding years pointed to a position which strongly supported the return to business as usual. The only astonishing thing is the fact that there are those who find it strange for a criminal to return to his den amongst his peers and comrades.

There is no known creature in the animal world who is repulsed by the return of his brother or finds his species beastly! All the Arab tawaghit are clones of Bashar awaiting the right circumstance to bring out the butcher inside of them. They could all be a Bashar should their thrones ever be threatened.

All those who placed their bets on these governments or placed their fates and positions at the doorsteps of the kuffri league have lost. For this League of tawaghit was established upon the "Balfour Method" when Britain arrived to drive the Arab tawaghit into subordination to serve its Crusader goals.

The major slap was for the Sahawat groups who were under the guidance of the Gulf and Jordanian tawaghit, doing their bidding in the war against the mujahidin in the name of "revolution" and "opposition"! They were transformed into cheap puppets in the hands of their operators and donors from among the "League of Arab Nations" who used them - from the inception of the events- as a bargaining chip to put pressure on the Nusayri regime which went against the American desires. Today, the Sahawat lament their luck as they watch all their efforts go to waste.

So, who bears the blame for what transpired? All those who fought the mujahidin, legitimized the war against them, launched distortion campaigns against them are complicit in the return of the Nusayri taghut who was whining as a result of the Islamic State's strikes. The strikes which crushed hundreds of his soldiers, rendered homeless all those who supported him, flattened his cities and military bases, and destroyed his prisons, until it was betrayed by the treacherous and murtaddin from every side. The Islamic State which called to them, "support us against the Nusayris" but they did not. To blame are also the fatwas of the sheikhs of Al Sulul, as well as the initiative and conspiracies of various movements and initiatives which betrayed



the mujahidin. They are all partners in the return of the Nusayri taghut today.

Politically, the rationalization and justification presented by the Arab League for the return of the Nusayri taghut to their group was "getting the Arab house in order and preserving the Arab identity". Therefore, it is the nationalism which only the Islamic State fights today by Shari'ah and on the ground in every place.

In actuality, the return of the Nusayri taghut to formal forums, is like an explicit declaration that any Arab taghut can commit any crimes and massacres he so desires, without worrying about consequences for his political future. In this lies a response to the riddah movements that believe in the kuffri international democratic politics and seeks to restore the Ummah's rights via these losing approaches, even though all reasoning and logic shows that they are nothing more than a mirage.

Hence, there is nothing new to mention regarding the Syrian file. What transpired was expected and there is nothing worth mentioning in this situation except it authenticates that the path of the Islamic State, its methodology, its purpose, its ideology, its jihad, and its Shari'ah position against all these parties during years of jihad in Sham, in whole and in part, stemmed from a solid comprehension of Shari'ah and reality.

Hence, will people be surprised tomorrow that the "revolutionaries" became soldiers in the Syrian army of Assad?! And will people still have room in their minds for more surprise about what is happening

and what the Islamic State has said since the first years of the jihad in Sham, warning about the projects of the Awakening, intelligence, and the taming, containing, and assimilating of the factions and movement?! This has happened before in Hawran, where the "revolutionaries" reconciled with the regime and fought shoulder to shoulder against the only group that was still fighting the Nusayri regime out of religious duty and commitment.

From the media perspective, this step reflects the gravity of the role played by the media in shaping the minds of the people and molding them in the shape desired by the Arab and non-Arab tawaghit. Thus, treachery becomes a political solution, the enemy becomes the friend, and so on. Thus, the media mujahidin are required to exert more effort by highlighting the clear Shari'ah narrative in exposing the reality of the tawaghit, their governments, and their institutions. It also emphasizes the need to name things as Allah named them, in order to be more forceful in speech, more eloquent in argument, and more effective overall.

It remains for us to whisper in the ears of our brothers among the vulnerable Muslim public in Sham, that they have only one way to escape from this dark tunnel, and it is the way of jihad for the sake of Allah Almighty, and disbelief in the murtadd parties, factions, and movements that fought the mujahidin and were a direct cause in setting the field for the return of the Nusayri taghut to the embrace of the Arabs! The Muslims in Sham must be certain that jihad, whatever its price, is more protective of their blood and honor than other solutions about which every sane person knows their vile end, and the best end is for the pious.



No matter how hard policy makers try to design - for their constituents- a system that fits humanity, makes life easier, more organized, safer, free from problems, and more secure for properties and monies, they will not find anything better than the Shari'ah of the Lord of humanity, Glory be to Him, for no one knows something more than its creator. The Almighty and Exalted said: "How could He not know His Own creation? For He (alone) is the Most Subtle, All-Aware". The Shari'ah laws that were revealed by Allah to our Prophet Muhammad ﷺ are the most upstanding and easiest of laws. Every one of these laws is applicable to the sons of Adam in any time and in any place. his is one of the mysteries in sending of the last of the messengers ﷺ to all of humanity.

Undoubtedly, Allah who called Himself the Compassionate, the Merciful, the Kind, the Forbearing, and the All Wise, chose what is the best, the most appropriate, the least burdensome, and the easiest, for His worshipers. In His book, our Exalted Lord told us - after He mentioned many of His laws, rules, and difficulties which can only be imagined - that His Shari'ah is the easiest and least burdensome. After ordaining the fast, the Almighty said: "Allah intends ease for you, not hardship". Regarding jihad, He said: "Strive for (the cause of) Allah in the way He deserves, for (it is) He (Who) has chosen you, and laid upon you no hardship in the religion". After mentioning the rules of marriage, He said: "It is Allah's Will to make things clear to you, guide you to the (noble) ways of those before you, and turn to you in mercy. For Allah is All-Knowing, All-Wise". Following the verses on Qassas and Diyah, He said: "This is a concession and a mercy from your Lord". The words of Allah, Exalted and Glorious, are sufficient to us: "For He is ever Merciful to the believers".

The lenience and justice of this Shari'ah can be seen in the caution of punishing someone when in doubt, and in the fact that one is not asked to do more than they are capable of. The Almighty said: "Allah does not charge a soul except (with that within) its capacity". Meaning: "Only what a person is capable off and this is because of the

Almighty's kindness and mercy to His creation". Furthermore, its easiness is demonstrated in that Allah did not forbid anything that is good. He permitted all that is good and forbade all that is harmful. He elevated what is easy therefore making it the easiest of laws. The Wise Owner of All Things said: "He commands them to do good and forbids them from evil, permits for them what is lawful and forbids to them what is impure, and relieves them from their burdens and the shackles that bound them". Ibn Kathir explained: This means He sent all that is easy and tolerable. Nations before us lived with suffocating rules, so Allah loosened things up for this Ummah and eased matters for them.

Among the ease and justice that is this Shari'ah is that harm of any kind is forbidden toward a Muslim. In al-Mawarith, the Almighty said: "After the fulfillment of bequests and debts without harm (to the heirs). (This is) a commandment from Allah. And Allah is All-Knowing, Most Forbearing". Regarding breastfeeding when a couple divorces, He said: "No mother or father should be made to suffer for their child". About about debt, He said: "Let no harm come to the scribe or witnesses". Making things easier also included what Allah provided for the female divorcee in which the man who divorces a woman must provide for her financially to appease her feelings: "But give them a (suitable) compensation—the rich according to his means and the poor according to his. A reasonable compensation is an obligation on the good-doers". Another item of ease is that Allah allowed ghanimah, when He said: "Now enjoy what you have taken, for it is lawful and good. And be mindful of Allah. Surely Allah is All-Forgiving, Most Merciful".

An indicator of facilitation is the division between rulings in His book: "We have certainly brought them a Book which We explained with knowledge — a guide and mercy for those who believe". At-Tabari explained: "We revealed it, so that through it, We guide and show mercy to those who believe in it, and obey what We ordained, what We forbade, obey its promises and heed its warnings. And with it, We will guide



them and save them from being astray".

As for kufri, democratic human laws and its likes, they embrace all that is difficult. Some include equality between women and men, burdening the weak women with what men are laden, in contradiction to natural law and in opposition to nature. Women, regarding whom Allah said: "(Do they attribute to Him) those who are brought up in fineries and are not commanding in disputes?" The difficulty in human made laws is apparent in the way they corrupt societies by permitting obscenities and evil in the name of personal freedoms and in withholding punishments that would deter them. Human laws add burden by wasting monies and squandering rights through dismantling punishment for theft. These laws destroy economies by allowing interest. The way their laws, in the name of self-expression, have spread kufr and disbelief in every location they have been implemented is sufficient to demonstrate the burden and suffering they have caused to humanity.

To sum it all up, whatever humans choose for themselves, is the harshest and most difficult. The Almighty said: "And keep in mind that Allah's Messenger is (still) in your midst. If he were to yield to you in many matters, you would surely suffer (the consequences)". Ibn Kathir, may Allah have mercy upon him, explained: "If he granted you everything you choose you will experience hardship and suffering. As the Almighty said: 'Had the truth followed their desires, the heavens, the earth, and all those in them would have certainly been corrupted. In fact, We have brought them (the means to) their glory, but they turn away from it'".

The true difference between what Allah Almighty wants and what the crafters of human laws want, lies in the words of the Glorious and Exalted: "And it is Allah's Will to turn to you in grace, but those who follow their desires wish to see you deviate entirely

(from Allah's Way). * And it is Allah's Will to lighten your burdens, for humankind was created weak". Ibn Kathir explained: "Meaning, the followers of the Shaytan, the Jews, the Christians and the adulterers want you to deviate from what is righteous toward what is evil - to deviate entirely". But, Allah wants to lighten your burdens with his Shari'ah, His commandments, His prohibitions, and in all he ordains for you".

The devils among humans, who proclaim democracy, have distorted Allah's laws using scandalous descriptions. This is their method. They describe things with words that are not fitting to them. They call tawhid, extremism; disavowal of the mushrikin they refer to as abrogation and takfir; divine punishment is considered harshness and an infringement upon human dignity; while forbidding what is not allowed is considered an attack on personal freedoms.

Therefore, those who have taken the path of democracy in all its forms, have sought refuge in parliaments, and are being ruled from its podiums, are like those who have jumped from the frying pan into the fire. They have battled Allah in His Wisdom and right to absolute governance. Who can hope for salvation, when such is his condition?!

In conclusion, what Allah has ordained regarding complete jihad against whomever does not accept this permissive Shari'ah, discredits it, belittles it, replaces it or fights is – is completely just. This is to purify the earth of their filth and their shirk. This Shari'ah is the path of Allah upon which the mujahidin fight. He who abides by it lives honorably, and he who dies by it, is a shahid – by the will of Allah. The mujahidin must remember, always and forever, that their war is for the cause of enforcing the divine Shari'ah, and any wars outside of that are losing wars.



The estrangement of the people of tawhid intensifies in the jahiliyya era, as the followers of the truth get tested in an age when succumbing to whims reigns. Through this, the ranks become more distinct. The fallen fall, and Allah exposes the falsehood of the munafiqin while the believing minority remains patient, walking the path alone, against the tides sweeping the masses into the abyss.

The blamers and the indignant cry out to the people of truth: "Leave your path and follow the other paths." However, the people of truth would never pay heed to these voices while they obey the words of the Most High: "And do not follow other ways, for they will lead you away from His Way". They are not easily deceived by the abundance of falsehood and its cycles, for falsehood has its cycles but the truth prevails and attains statehood.

In any case, plurality is reprehensible by our Lord's Shari'ah, and Allah Almighty has absolutely condemned it in all the verses of the Wise Book, as in His saying: "If you were to obey most of those on earth, they would lead you away from Allah's Way", and also in His saying: "Good and evil are not equal, though you may be dazzled by the abundance of evil". As-Suddi said: "The wicked are the mushrikin, and the good are the believers". This is a command from Allah Almighty to His Prophet ﷺ, to say to the people, declaring to them, informing them that the believers and the mushrikin are not equal, even if you like their abundance, because what counts is the ultimate outcome and the ultimate outcome belongs only to the righteous, and no one else.

On the other hand, Allah Almighty praises the minority in the rest of His Holy Book, as in His saying: "How many times has a small force vanquished a mighty army by the Will of Allah! And Allah is (always) with the steadfast", and when He said: "But none believed with Him except a few". Being in the minority has never been disparaging to the truth nor has it detracted from its people, not even among the cohort of the prophets who are the most truthful of people and upon the most righteous of paths. Our Prophet ﷺ told us about this when he said: "The nations were presented to me, and I saw a prophet with one companion, another

prophet who was accompanied by one or two men, and then another prophet who had no one with him". This meant that they had very few followers who believed in their guidance and followed their path, yet this did not detract from the status of their prophethood, it did not undermine the validity of their call, and no one reproached them for that.

That small group that followed its prophets - peace be upon them - believed in them, followed their creed, and walked their path is the faithful, patient group chosen by Allah Almighty in every time and place. He promised them victory, singled them out for favor, and counted them as the saved group.

Undoubtedly, Allah Almighty rewards this patient minority with victory and triumph over its enemy in this world and with salvation and prosperity in the Akhirah. But, this only comes after trial and scrutiny, as has happened in all times of squabble between truth and falsehood. The Almighty said: "And that Allah may purify the believers [through trials] and destroy the disbelievers". At-Tabari explained: "In order for Allah to test the believers he afflicts them with planting mushrikin amongst them. In this way we can identify those who are sincere and are on the correct in faith, from the munafiqin". Al-Qurtubi said: "To test the believers, to reward them and save them from their sins, and to destroy the kuffar, that is, to eradicate them with destruction".

Therefore, there is no escape from scrutiny and affliction for all those who follow this path. The path of victory, which will not be achieved except by achieving its components, the most important of which is patience, and before that, truly following the methodology of the Sunnah. Belief, word, and action. It is only achieved, when faith of the heart is complete and action is true. This is how it was in the time of the Prophet ﷺ, and today it can only be as it was then.

The Prophet ﷺ told us about the strangeness of the people of religion and how few of them there will be at the end of time. He said ﷺ: "Islam began as something strange and will go back to being strange, so glad tidings to the strangers" [Muslim]. Ibn Majah added: "It was said: 'Who are the strangers?'



He said: those who have separated from their families and tribes". Ahmed added: "Strangers who reform if people are corrupted". Al-Qadi Ayyad said: "Islam began in the single digits and was a minority, then it spread and became prominent. It will be hit with deficiency and disruption will follow it, until only numbers in the single digits remain, just like it began, and the Hadith included an explanation of the strangers: they were the ones who separated from their tribes and families". Al-Harawi said: "He meant by that the muhajirin who abandoned their homelands for the sake of Allah Almighty" [An-Nawawi's Explanation].

The Messenger of Allah ﷺ praised those who adhere to their religion at the end of time, as stated in the Hadith of Anas, may Allah be pleased with him, that the Prophet ﷺ said in a long Hadith: "I wish we had seen our brothers'. They said: 'Are we not your brothers, O Messenger of Allah?' He said: 'You are my Sahabah, our brothers are those who have not yet come" [Muslim]. This is not as one would imagine, that it implies a preference for the righteous of our time over the Sahabah, as the position of the Sahabah is undoubtedly higher, but it indicates the high rank of the people of faith in the time of alienation, where they reform if people are corrupted, and they remain steadfast on the truth at a time when most people go astray and incline toward falsehood.

There is no doubt that we are living in days when the one holding on to one's religion becomes like one holding onto a burning ember, in which patience is praised and the reward becomes even higher, because He, Glory be to Him, said: "Only those who endure patiently will be given their reward without limit", and the Prophet ﷺ said: "And no one is given a gift that is better and more abundant than patience" [Al-Bukhari].

Allah Almighty commanded His faithful servants to be patient in His saying: "O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful". Meaning, "O Believers, be patient with your religion, in your obedience to your Lord, and persevere against your mushrik enemies". If the believers fulfill the commandment of their Lord, if they are patient, they endure, and they persevere they will attain salvation, for patience is the practice of believers in every age. Patience is more affirmed and obligatory upon the group of believers that is upholding the commands of Allah Almighty because there is no way to carry out the responsibilities of this great religion - of tawhid and jihad- except by swallowing that antidote that all those who walk on the path of truth drank - those who came first and those who follow.

Know, O mujahidin, O strangers, that the reward of the strangers at the end of time will be multiplied because they do not have anyone to help them with the truth, and the vengeful and malicious, who will fight them will be many because they are not active in an environment in which they associate with a prophet or live with a revelation, and yet they make their way in the midst of this complete darkness, guided by their predecessors and in the footsteps of the guided.

O mujahidin, O strangers, though you missed out on the honor of companionship, you will not miss out on the honor of following your Prophet ﷺ and his honorable Sahabah, whose history is well-known, famous, and spotless. Restore their glories, renew their exploits, and follow their example, for they are the best of generations and your lifeline. Their path is the path to splendor in this world and salvation in the Akhirah. Do not be deceived by the hordes of opponents and maligners, do not be intimidated by their gatherings, their crowds, and their alliances, for there will be many. Only be mindful of the believers, for Allah's will always prevails, but most people do not know.



The more the heroism of the sons and soldiers of the Islamic State's lions in Africa is displayed for all to see, the more the Muslim's mind becomes aware and is overcome with apprehension that he might be replaced if he delays in responding to the call of truth and does not answer the demands of Allah and His Messenger that will lead him to salvation.

The non-Islamic view of Africa has been limited to bygone decades and is based upon shortsighted documentary films of an unknown and strange world! Or to an arrogant view that focused on the rituals of some of Africa's ethnic tribes that are different from those of the non-Islamic world which adorned itself with riches they stole from Africa and now view themselves as "civilized and developed," yet were unable to control it. Time exposed that being misguided is no different in Africa than it is in Crusader Europe, which is the outcome of the Middle Ages, or in America, which in fact does not even have roots.

However, this arrogant view of Africa changed and evolved to one of fear and anxiety as soon as the Rayat al-Uqab fluttered above its deserts and forests and the Islamic state established its soldiers and states there. Muslim Africa followed the caravan of the Khilafah which took off in Iraq, the place of al-Wala wal-Bara, where they were tested and remained steadfast so Allah granted them expansion into Sham. There, some ranks excelled and persevered while others faded away. The mother of all trials was in al-Baghuza, where leaders, soldiers, mothers and granddaughters stood firm and for that, Allah did not let their iman nor their efforts go to waste. So, He honored them, lifted up their names and brought their dawah to Africa and other places, where the same banner that the kuffar got together to destroy, rose high again soaring over the jungles of Congo and the coasts of Mozambique.

When a Muslim who has stood back sees that the Khilafah has reached such far lands where non-Arab Muslim men are raising its banner and charging into battles and wars to lift it up, he is engulfed with fear for his cowardice and anticipates Allah Almighty's words: "If you turn away, He will replace you with another people". At-Tabari said:

"O people, if you turn away from this deen... and commit ridda', turning your back on it, He will destroy you and replace you with another people, more faithful, who will work under His Shari'ah, 'and they will not be like you'. Al-Hassan said they are the foreigners... and Mujahid said: It would be whomever He wishes from among other people" [Tafsir].

The tawaghit of Africa were insistent upon not acknowledging the existence of the Islamic State in Africa, especially in Congo, and they called it by other names, fearing how it would harmfully impact their interests. However, it was not long before they were forced under heavy attacks and severe distress to seek help from the Crusader alliance. In fact, they asked them to transfer their base of operations to Africa to counter the jihad that was growing there, with many new generation of Muslims joining, and growing up upon the teachings of the prophet, which they fought in Iraq and Sham only to find it taking root and bearing fruit, distressing the kuffar and those they control.

In His guiding book, Allah showed us an example of the path of believing groups anywhere and in any time. The Almighty said: "Like a seed that sprouts its (tiny) branches meaning sprouts, making it strong and with His help, then it becomes thick, standing firmly on its stem, meaning it grows fast, high and strong". Ibn Zayd said: "Similarly, the Muslims went out, weak and small in numbers, but Allah continued to increase their ranks, supporting them with Islam, just like He supported the plant, making it strong and an example for Muslims". The Almighty then said: "In this way Allah makes the believers a source of dismay for the kuffar". Contemplate how every small or big group that joins the Islamic State becomes a source of dismay for the kuffar and their munafiq followers. This is apparent in the discourse of the opponents and enemies of the Islamic State, whether they are wicked kuffar or murtadd munafiqin, when they talk about Africa, as they can hardly stand to listen to it news. Amazingly, they look upon the heroes of Africa from a safe ignorant, non-Islamic lens, minimizing and belittling them, forgetting that Allah Almighty replaced generations of Arabs with them, replacing



those who changed and altered followed their desires and held on to this dunya.

When they are confronted with the elevation of the Islamic State's jihad in Africa, and the ever growing dismay in the ranks of the Christians and their governments as their campaigns and armies fail, America and its Crusader derivatives rush to announce, every now and again, that they placed the leadership of the African mujahidin on the "terror list" and imposed "sanctions and restraints" on them! Do America and the Crusader European Union believe that the leaders of the mujahidin are depositing money into bank accounts?! Or perhaps they are making flight reservations and are on their way to travel to hotels and resorts?! Or perhaps America is confused and unable to distinguish between the heroes in the trenches and the hotel guests who tour capitals and embassies?!

The truth of the matter is that the mujahidin pay no mind to such decisions, because their riches, as promised, are in the heavens, while America and its sanctions can scatter in the wind, for the only Sustainer is Allah, the Strong, and the Firm. So, go ahead, O Crusader – take sustenance away from one of His believers, or hurry up the death of one and delay that of another! Try to withhold the air or suppress it! He, whose heart is filled with certainty, knows that these decisions are nothing more than impotence on the part of the Crusaders to stop the wheels of jihad from churning as they have been doing since the days of the prophet and will continue to turn until the last hour.

Recently, the Minister of Defense, in Mozambique, wondered in amazement as to how jihad has flared up in the country as Muslim youth turned to jihad rapidly. He was astonished at this international connection which is like "a global network

working regionally and outside the continent". In this he was like other tawaghit around the world, all of them asking the same questions in a variety of languages, but with one goal and all similarly muddled.

The source of this confusion is that they are becoming accustomed to seeing a certain profile of those who adopt Islam that is very different than the one they painted for many years in their efforts to fabricate and distract, and which was based on non-participation, subservience and humiliation. They are used to those willing to live with and forgive the kuffar, follow their wishes and for that were willing to remain slaves and followers of the Christians and Jews. However, all of that dissipated as jihad expanded with the growth of the Islamic State to these countries.

The Muslim's jihad in Mozambique, Congo and elsewhere is teaching the tawaghit – with steel and fire- that today they are in a new era, one that they had been warned of, in which the sons of Islam would awaken after long decades of being astray and lost in scattered projects, through which their efforts were squandered and others reaped the fruits of their work. Today, they have returned to the project of the Khilafah upon the teaching of the prophet. A path that will lead Islam to dominance by Shari'ah, via the one and only way, which is jihad for the sake of Allah, as legitimized by the One Who is All-Knowing of the affairs of His worshippers and what is good for them, He who is aware of the conditions of His creation and what would fix their ways.

Allah Almighty has brought success to the soldiers of Islam in Mozambique and Congo as they followed their Lord's commands, and responded to jihad which brought them life. They have appeased their hearts and ours, and have come to realize that jihad means life for Muslims and without it there is no existing for Muslims. He who refuses and stands back should beware of being replaced for He does not consult, show favoritism nor exclude anyone.



Allah Almighty commanded His worshippers to only say what is clear and to the point. He said: "O believers! Be mindful of Allah, and say what is right." That is, say what is correct and accurate, with no alterations or deviation, for every speaker has a gauge, and imbalance in words or actions is a violation of the original standards.

Firm and clear speech is still a characteristic of the people of truth by which they are known in this world and the Hereafter, as the Almighty said: "Allah makes the believers steadfast with the firm Word (of faith) in this worldly life and the Hereafter". On the other hand, deceptive, two-sided words continue to be the mark of the people of deviance and hypocrisy. The tone of their speech and the lapses of their tongue give them away, as the Most High told us: "We could show them to you, and you would know them by their mark; but you will surely know them by the tone of [their] speech. And Allāh knows your deeds". Such was the custom of the Children of Israel with their prophets, as at-Tabari narrated with his chain of transmission on the authority of Ibn Abbas in his saying: "'Enter the gate prostrating'. He said: Bowing through a small door, so they made to enter buttocks first and said: Whea! And regarding this He said: 'But the wrongdoers changed the words they were commanded to say'".

Afterwards, other Jews followed them, doing the same to the Messenger of Allah ﷺ, deliberately prevaricating in their speech until some of their terms - inadvertently - infiltrated the Muslims. So, the Almighty sent commands alerting and forbidding them: "O believers! Do not say, 'Ra'ina' [Herd us!] But say, 'Unzurna' [Tend to us!] and listen (attentively)" Al-Baghawi said: "This expression had an ugly meaning in the language of the Jews". Ibn Kathir said: "Allah Almighty forbade the believers to imitate the kuffar in their speech and actions, and that is because the Jews were using words that contained puns for what they intended to diminish - may Allah curse them. If they wanted to say: Listen to us, they would instead say: Shepherd us. Using the word 'shepherd' as a pun!" In this regard is the Hadith of the Prophet ﷺ: "Do not say al-karm (for the word vine) but say al-habala (that is grape)" [Muslim]. Similarly, is the Hadith:

"None of you should say: My Lord. He should say: My chief, my patron; and none of you should say: My bondman, my slave-girl, but simply say: My boy, my girl, my servant" [Al Bukhari]. And there are many more examples.

Thus, Islam was specific and decisive in terminology, clear in meanings, and did not allow for any tampering with words - even if it was unintentional. Every word must be in the place appointed to it by Islam and based upon the criterion of the Book and the Sunnah. This was not limited to the words that were circulated by the Jews and the hypocrites, but rather went beyond that to align all concepts according to the standards of Islam, and to emphasize words with their correct meaning thus opposing what was being accepted as meanings and what readily came to people's minds. The Almighty said: "And do not let your own hands throw you into destruction (by refraining)". This Ayah was sent to address those who stood back from Jihad in order to take care of their financial affairs and to earn a living. Allah considered this an act of destruction even if it appeared like an act of survival. Similarly, Allah Almighty describes martyrs as living, although they appear dead and annihilated. He, Glory be to Him, said: "Never think of those martyred in the cause of Allah as dead. In fact, they are alive with their Lord, well provided for".

This is how Allah defines the losers for us, even if they possess all the treasures of the earth and the necessities of a comfortable life: "Say, 'The (true) losers are those who will lose themselves and their families on Judgment Day. That is indeed the clearest loss'". The Most High also said: "And those who shun the worship of false gods, turning to Allah (alone), even if they were among the weakest and poorest people and the furthest from the concept of worldly victory: 'So give good news to My servants (O Prophet)'". So, their Lord gave them good tidings of a great victory even if every one of them perishes. There are also many examples of this in the Sunnah, such as the question the Prophet ﷺ posed to the Sahabah in the famous Hadith: "Do you know who is penniless?" Their definitions, may Allah be pleased with them, varied, from his ﷺ. There are many other examples and evidence that show the



consequences of words, and point to the sensitivity and importance of the issue.

Words have a great impact in defining paths. They are no more than reflections of what hearts' desire and individuals and groups adopt. Therefore, the Islamic State has never tolerated those who tried to distort some words and terms using instead their distant or close synonyms. The Islamic State called these individuals out pointing to what their words will lead to. Among them are those who replaced jihad with "resistance". Look at where they are today! Or those who divided jihad according to the names of countries and borders, and who the Islamic State alerted that this implies recognition of the kufri "international covenants and laws". Then there were those who negated Shari'ah terms and descriptions and instead invented terms such "Americanized and Zionist armies" rather than "murtadd", even making excuses for the soldiers of the taghut as they differentiated between them and the officers! Then they began to distinguish between officers and "senior generals"! They are still mired in the concessions that appeared early on their tongues and in their speeches, which were nothing but a clear systematic distinction and divergence, against which the Islamic State took a firm position that did not change, did not alter, did not waiver and was never distorted.

Amongst them is a group that adopted Shari'ah terms but did not translate that into action on the ground. Theoretic parties that have been plotting jihad for a long time or planning for the Khilafah since bygone eras, yet have nothing new to show for it except the volumes of their monthly magazines and the weekly statements with which they deceive and mislead the youth. Hence, the Islamic State stood up against them, exposing them and saved the Muslim youth from their abyss and misguidance.

Attached to this group are several claimants of knowledge who profess "independence" and whose audios and visuals fill websites and channels, and who were given a lot of rope to spin as they please but within a

scope that was preset for them. They talk of topics for which the blood of the mujahidin was spilled as they forced the kuffar to succumb. They go out with ease and say what they want, enraging the Muslim youth, seducing them, and polarizing them, until they feel like they have a hold on them. Then, they inject them with their poison and aberrations; some of them contradict what was originally said; and others cause confusion by differentiating between what is similar and finding similarities in what is different. They make some things halal and others haram. They make an exception for a taghut and the constitution of his government or for those who support him; thus, leading astray generations of Muslims. In each, and every such occasion, the Islamic State rushes to expose them for what they are, demonstrate their misguidance, and then reiterate to those who fell into their trap to not repeat anything except from those who are trustworthy and to not ingest except from those they are certain of.

Therefore, the Muslim youth must be alert to this. They must be shrewd and discerning, and know from whom they take their religion and to whom they listen. They should not give weight to words not supported by action. They should not be deceived by those who fear people and dread being blamed for their love of Allah; those who are ashamed of their deen, who alter the words that were sent to them, and who replace them with standards and terms that oppose those of the two revelations: the Book and the Sunnah.

Even though these events are constantly being repeated, the Islamic State and its blessed media did not, and will not, spare any effort in the battle of the word alongside the battle of the sword, carrying forward the message of the pure Shari'ah which revolves around the guiding book and the victorious sword, throwing everything else aside, and all praise is due to Allah, the Lord of all creation.



The thing that was most spread by the trumpets of riddah and hypocrisy against the rule of the Islamic State by Shari'ah was that it brought destruction to the country and caused the destruction of houses and residences! This lie reached its climax during the battle of the era in Mosul and al-Baghouz. Yet, since that day the world has not been spared from destruction and unrest as disturbance, and ruin have inundated everywhere and are still on the rise.

Their argument - especially the riddah movements - was that the application of Shari'ah law would be a reason for enemy states to charge like dogs and dominate! They repeated what their predecessors said before: "If we were to follow the guidance with you, we would be swept from our land." This means: "If we follow the truth with which you came to us and disavow peers and Allah, people will come together and agree to oppose us, fight us and snatch us from our land." Therefore, the solution is to abandon the truth, dismantle the Shari'ah and replace them with man-made laws even if they contradict the Qur'an and conflict with iman. They do all this in order to preserve houses and buildings. Their talking points are that security can be found in the disruption of Shari'ah and abandoning its application! To them preserving buildings takes precedence over preserving the religion!

This doubt has seeped into the minds and hearts of many "jihadists" who have become convinced that the rule of Shari'ah is not possible in this reality, so they adopted the argument that "absolute dominance" is impossible. Thus, they too now believe that the situation and the solution lie in disrupting and postponing the Shari'ah, while finding fault with those who apply it, attributing to them the most egregious descriptions, and accusing them of the most heinous charges. Their speeches and videos have become so full of distorted portrayals of the rule of the Islamic State that they now match and even surpass the secularists in doing so.

The hypocrites began to make false comparisons and corrupt analogies between the rule of the Islamic State, which attained the rule by awhid despite the kuffar - and remained steadfast upon it through good times and bad times - and the rule of riddah régimes that ascended to government through the shirk of democracy with the consent of the kuffar, or those murtadd militias that the Crusaders kept - for a while - to carry out some tasks in the war against the mujahidin. Many of them gloated at the ordeal that rapidly escalated as the Crusader coalition intensified its barbaric air raids on the lands of the Islamic State, targeting all humans and stones who sheltered in the shadows of Shari'ah as they repeated the mantra: "If they had stayed with us, they would not have died or been killed." Yet, they accused the Islamic State of failure, mismanagement, and ignorance of reality!

Those who witnessed this historical narrative see that all these parties assumed - as they observed the situation - that the rule of Shari'ah is associated with destruction! That with Shari'ah there is no security or stability! That preserving houses and the status quo takes precedence over protecting the religion! That deliberation, wisdom, politics, and tact lie in disrupting the Shari'ah. So, they all dismantled the Shari'ah in areas within their rule and control and replaced it with human laws, seeking safety and imaginary security. So, what happened?

It only took a few years for things to come full circle for them and their disruptive governments that changed the Shari'ah. Their regimes fell, their ranks scattered, their dreams evaporated, and they became fables as calamities rolled over them, one after the other. As soon as they recovered from one, they were hit by another worse than the first.

Let us reflect upon how those who sought security in exchange for the wrath of Allah but lost it. Did they find security in the rule of democracy? Did they find security under the cloak of the



"world order" or in flattering the tawaghit and keeping up with them?! They sought security in unlikely places, and they were punished by being deprived of it. Thus, they were dealt the fate of their miserable ancestors, for Allah made them taste hunger and fear because of their kufr. Take heed in the example of the Brotherhood of the murtaddin who disrupted the Shari'ah and fought it in every place they ruled. They reaped nothing other than humiliation and belittlement wherever they went and settled. This happened with their taghut in Egypt and recently with their taghut in Tunisia.

From a Shari'ah perspective, one of the reasons the Islamic State succeeded in establishing security was unity and coming together under one imam who governed the world with religion and lead people to salvation in both realms, unlike the quarreling tawaghit rulers who are conflicted by multiple interests and loyalties. They each have a side they need to be loyal to, as opposed to the believer who sides only with Allah. This is one of the differences between the rule of Shari'ah and the rule of the taghut, as accurately narrated by the Qur'an: "Allah sets forth the parable of a slave owned by several quarrelsome masters, and a slave owned by only one master. Are they equal in condition?" At-Tabari said: "Allah used the parable of this kaffir who was owned by a quarrelsome group... each of them used him as much as his share of ownership allowed... this is what happens to any man who is faithful to another man... except a Muslim who spares his worship for Allah, worships no one else and allows no one other than Him to lord over him." This explains the large number of internal conflicts between the tawaghit of one country, as we recently saw in Sudan. There, the tawaghit who share the rule of the country are in dispute, because each taghut among them owes allegiance to a specific party that dictates and directs him.

Is it correct, after all this, to make a comparison between the condition of the Islamic State - may Allah bless it - which many people wish would return to rule the earth, and the condition of these governments and states in which there is no security in religion or life? Is the one who lost his home, his family, and all that he owns under the shadow of Shari'ah and for its sake equal to he who lost the same under the shadow of democracy and for its sake? Which of the two groups is more deserving of security?

Security lies solely in the rule of the Shari'ah irrespective of whether houses remain or are destroyed, whether lives survive or perish for the sake of their Creator. This is the security that will save its owner on the Day of Great Terror, true to the Almighty's saying: "It is (only) those who are faithful and do not tarnish their faith with falsehood who are guaranteed security and are (rightly) guided." That means they will be safe from torment on the Day of Resurrection, and will be guided in this world to the right path. The believers are promised succession, domination, and security in this world, as the Almighty said: "Allah has promised those of you who believe and do good that He will certainly make them successors in the land, as He did with those before them; and will surely establish for them their faith which He has chosen for them; and will indeed change their fear into security — (provided that) they worship Me, associating nothing with Me. But whoever disbelieves after this promise, it is they who will be the rebellious" (An-Nur). This is Allah's promise to His worshipping believers who disavow shirk, stand tall with iman, and govern only with Shari'ah. There is no security without Shari'ah - not in this world, nor on the Day of Judgement, and Allah never breaks His promise.



that require collective action among the believers, such as war and the like, must be adhered to and not discarded except by instruction from those whose command the believer follows. According to the words of the Almighty: "The (true) believers are only those who believe in Allah and His Messenger, and when they are with him on a matter requiring collective action, they do not leave without his permission. Indeed, those who ask your permission (O Prophet) are the ones who (truly) believe in Allah and His Messenger".

Therefore, abstaining from a command pertaining to a collective action, and turning away from it – openly or discretely – is indicative of low or weak iman, for the most High said: "Allah certainly knows those of you who slip away, hiding behind others". This means, even if the leader is unaware, and one slips away hiding in the crowd seeking refuge in numbers, he has underestimated Allah's knowledge, for Allah is All-Hearing, All Knowing, and so He sees him and knows the secrets of his heart. Allah knows of the offenses that leave a gap for Shaytan to creep in amongst the ranks, and cause a difficulty to preoccupy the believers, instigating them to seek an alternative to their assigned position -instead of following the orders and the duty upon which the believers came together in obedience of Allah. Thus, Allah promised him saying: "So let those who disobey his orders beware, for an affliction may befall them, or a painful torment may overtake them". The Imam of Interpreters, Abu Ja'afar at-Tabari - may Allah have mercy on him - said: "Those who do this should beware that a trial might befall them or a painful torment. Here trial implies: Kufr".

He made obedience to those in authority like obedience to Him, and disobeying them as disobeying Him, even if it is less than it, as the two shaykhs narrated on the authority of Abu Hurayrah - may Allah be pleased with him - that the Prophet ﷺ said: "Whoever obeys me has obeyed Allah, and whoever disobeys me has disobeyed Allah, and whoever obeyed my ruler has obeyed me And whoever



disobeys my ruler has disobeyed me".

Likewise, he ﷺ commanded loyalty to the group and support of the leader. This threat includes those who stray away from a leader who is establishing the truth in a legitimate unifying manner; those who prioritize their desires over holding on to Allah's commands, and who disobey the Messenger of Allah ﷺ in being loyal to the group and obeying those in authority, whether in reality or hypothetically, for a frontline is a frontline, whether circumstantial or hypothetical.

The askers for permission that were praised in the verse, present their request to the permission grantor, and explain their need, so he might consider it and weigh the requestor's need against the interests that would be impacted by his departure. Telling the leader after leaving is not considered asking permission, for in doing so, one has taken command into his own hands. This is why Allah Almighty placed permission at the discretion of the leader in his previous verse: "So when they ask your permission for a private matter, grant permission to whoever you wish and ask Allah's forgiveness for them".

Failure to obey Allah by asking permission before departing leads to the severing of the knots of the rope that Allah commanded us to hold fast to and is also an abandonment of the promise that Allah warned us against breaking when He, the Almighty said: "Do not be like the woman who (foolishly) unravels her yarn after it is firmly spun, by taking your oaths as a means of deceiving one another in favor of a stronger group. Surely Allah tests you through this. And on the Day of Judgment He will certainly make your differences clear to you".

Although this verse dealt in the generalities of oaths and covenants, it mandated adherence to them. In fact, the bonds of the Muslim group are based

obligatory as is following the commands of the amir, and sticking to the assignments he put in place to manage, facilitate and control; not leaving the location he assigned you without his permission, is in the spirit of group cohesion and holding upright the banner without which there will be disruption among the ranks, and will cause them to stumble and lose focus of the goal.

Perhaps Shaytan has gained control over some Muslims, going in through the door of rivalry, and making them believe that something is more important than another, making it appear to them that one place is more significant than another, or has more action and work, deluding them that the best was offered to the preferred, so they succumb to their whims and move according to their own desires, thus pleasing Shaytan who will then take advantage of the location they just left vacant, Allah forbid.

This noble verse dealt with this issue when the Almighty said: "Deceiving one another in favor of a stronger group". Al-Qurtubi - may Allah have mercy on him - explained it as such: "Do not break your oaths for a group that has more prominence or wealth, for in doing that you are violating your iman. The verse generally encompasses movement from one location to another that is perceived to be more dangerous, thus abandoning a location assigned to one by him amir without first asking permission".

It does not befit a mujahid to break an oath he made to Allah and His Messenger ﷺ who commanded him to listen and obey those in authority in like and dislike which also entails movement as they see fit, and remaining in the location they assigned him to, despite what the mujahid's interests and preference might be. For, not abiding by this will upset the scales of the location and cause disequilibrium amongst his mujahidin brothers. A mujahid must put Muslims before his own interests, and this is why, during Uhud, the Prophet ﷺ asked his shooters, and stressed upon them, no to leave their positions no matter how

how calm the situation looked, until they actually saw them win. However, when they compared between their inactive positions, and that of killing the enemy and collecting ghanimah as the soldiers were busy defeating the enemy, they perceived that joining their brothers would be beneficial, and thus abandoned their posts without the permission of their amir, and leader of the battle, thus upending the balance of power after they had already stomped upon and defeated Allah's enemies.

A mujahid's desires must fall in line with Allah's wishes; he must not put his whims in conflict with Allah's commands. Unity of rank and word is the greatest factor in the interest of jihad and is second to purity of goal and banner. The most obligatory of actions in jihad is to listen and to obey, and the most pleasing is patience and perseverance in one's position, whether it is active or quiet, whether the mujahid is on the front lines swatting the enemy or in the back swatting the flies off the animals. Abu Hurayrah narrated on the authority of the Prophet ﷺ "Paradise is for him who holds the reins of his horse to strive in Allah's Cause, with his hair unkempt and feet covered with dust: if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearward, he accepts his post with satisfaction; (he is so simple and unambiguous that) if he asks for permission he is not permitted, and if he intercedes, his intercession is not accepted". In this honorable Hadith, there is a gentle reminder from the Prophet ﷺ that a man clothed and riding his horse, pumped with enthusiasm, fueled by love of fighting and martyrdom, asks permissions to be transferred from the rear to the vanguard but he is denied, yet remains patient and does not follow his desires, will be blessed.

Therefore, a mujahid must be aware of, and reflect upon, these Qur'anic and prophetic directives to perform his jihad correctly and thus attain his reward. This is derived from the jurisprudence of jihad which a mujahid must learn and teach. Success is granted by Allah.

For the Western Gregorian Calendar, all the years are the same, their endings intertwining with their beginnings. As one year lapses and another commences, the Islamic State looms prominent on their list of challenges, weighing down their crisis heavy agenda. An observing bystander is unable to differentiate between the end of one Western year and the beginning of another, for their years start and end with anxiety, fear, and warnings inflicted by the Islamic State.

The Crusader media struggles to reconcile the gap between the “victory” claimed by the leaders of their armies and governments with the reality that negates it. Indeed, many of them have started to mock and curse the “victories” they declare.

Ever since the Crusaders invaded Iraq, followed by the Crusade wars against the Islamic State in the land of the Khilafah, and then their war against its distant Wilayat, the Crusaders have been claiming and celebrating “victories and accomplishments”, which are soon dispelled by the detonation of vests and explosive devices!

This matter has not been limited to the Crusader governments and their armies, rather, their murtadd lackeys have shared this illusion, for every little clique of theirs now has a day during which they celebrate “victory” using delusional definitions of victory that cannot be found in any language dictionaries, but are the product of their imaginations and sick minds.

On the other hand, Shari'ah defines the aforementioned concept of

victory according to Islam. While the Crusaders and murtaddin claim their victories over the remains of loyal leaders and soldiers, the Holy Qur'an settles the matter and states that on the Day of Judgement, being killed for the sake of Allah Almighty is the greatest of victories and is never a defeat or a loss as claimed by the kuffar and the munafiqin. The Almighty said: "Allah has indeed purchased from the believers their lives and wealth in exchange for Paradise. They fight in the cause of Allah and kill or are killed. This is a true promise binding on Him in the Torah, the Gospel, and the Qur'an. And whose promise is truer than Allah's? So rejoice in the exchange you have made with Him. That is [truly] the ultimate triumph".

At-Tabbari, may Allah have mercy upon him, said: "Allah traded the lives and wealth of the believers for Jannah. He, the Exalted, gave them His word, in His revealed books, that if they fight to uphold His religion against His enemies, to kill and be killed, He will fulfill this promise". Also, Ibn Kathir, may Allah have mercy on him, said: "The Almighty told His faithful worshippers that He would compensate them, with Jannah, for their lives and their wealth if they sacrificed them for His sake. In His kindness and generosity, Allah would recompense the believers for giving what He had bestowed upon His obedient believers". Al-Hassan and Qutadah added: "Allah pledged to them a dear price". Regarding the Almighty's words "they kill and are killed," Ibn Kathir said: "Maning, whether they kill or are killed, or both combined, Jannah has become obligatory for them" [At-Tafsir].



Therefore, death in the fields of jihad, in defense of Shari'ah territory, and in defense of tawhid, is the greatest of victories as decreed in Allah's wise Book. Who is more truthful in word than Allah? Who is more truthful in speech than Allah? Victory is not determined by the kuffar, the secular, nor the munafiqin through their analysis and calculations. No one decides what is victory and who is a winner other than Allah in His Book and through the words of his Prophet Muhammad ﷺ.

It is not an exaggeration when we say that the Crusaders and murtaddin today have no more solutions that will lead to the demise of the Islamic State. Nothing they have done has worked nor will it work. They have killed the Islamic State's leaders, captured its soldiers and supporters, bombed its bases, set the munafiqin against it and even recruited the so-called “jihadists” – in Khurasan, Sham, and elsewhere - to fight it, but to no avail. In fact, their efforts have failed because Allah has kept His word to His true worshippers who have kept their pledge to Him – and so we consider it though only Allah knows – they never wavered, conceded or backed up. Instead, their leaders continue to don their explosive vests at all times, and their soldiers continue to jostle for the opportunity to join the caravan of light that will never halt until – Allah willing - its booby traps detonate in the heart of

Jewish and Christian lands.

In summary, the jihad of the Islamic State is based upon the jihad of the first prophetic state, which won most of its battles under extremely difficult circumstances. The Kkuffar superseded them militarily, in numbers and money, but Muslims had the ultimate victory through iman and the teachings. The shirk of the mushrikin failed when faced with the tawhid of the believers!

Therefore, O Khilafah soldiers, hold steadfast to the links of jihad, continue on its path putting all your trust in Allah alone. Plead to Him, supplicate to Him to never reclaim His blessing of tawhid and jihad, for it is the secret behind your unwavering perseverance. Remember, a mujahid is victorious even if captured, killed, or cut up to shreds, because he is in the hands of the most charitable of givers. In either martyrdom or victory lies triumph and salvation.

As for the kuffar among the Jews, Christians and murtaddin, all their years have become equal because Allah Almighty has unleashed upon them the faithful sons of Islam to refute their falsehood, invalidate their plots, and wound their hearts through a brilliant jihad upon the prophetic method. A jihad for which there is no solution, not in Doha, not in Astana, and not on Mars. This jihad will continue until the Day of Judgement, and upon it the Khilafah soldiers will remain, if Allah Most High so desires. Praise be to Allah, the Lord of all creation.



The conflict between Muslims and all nations of disbelief rages on in two different camps. Every day new people come to one of these two camps; it will continue as such until not a believer remains in one, or a munafiq in the other. The Creator and Ruler of this universe told us that the outcome of this conflict is inevitable and settled. He is the one that promised the believers of this time empowerment and victory, and it is a promise the Almighty made through His Messengers when He said: "Then We fulfilled Our promise to them, saving them along with whoever We willed and destroying the transgressors". The Almighty also said: "So their Lord revealed to them, 'We will surely destroy the wrongdoers, and make you reside in the land after them. This is for whoever is in awe of standing before Me and fears My warning'".

Every prophet threatened his people - when they resisted - to await the consequences at the end should they continue as they were. So did our Prophet Muhammad ﷺ, and his Lord said to him: "Say, [O Prophet], 'O my people! Persist in your ways, for I [too] will persist in mine. You will soon know who will fare best in the end. Indeed, the wrongdoers will never succeed'". Ibn Kathir, may Allah have mercy on him, said: "This is a severe and definite threat, that is: Continue on your path, and your way if you think that you are on guidance, and I will continue on my path and methodology. The Almighty said: 'Say to those who disbelieve, 'Persist in your ways; we will certainly persist in ours. And wait! Surely we [too] are waiting'." Ali bin Abi Talha narrated, on the authority of Ibn Abbas: 'In your ways,' meaning, your abiding. 'You will soon know who will fare best in the end. Indeed, the wrongdoers will never succeed,' meaning, will it be mine or yours?' He fulfilled his promise ﷺ because the Almighty granted him dominance in the country, and he ruled over many of the worshippers. Allah allowed him to conquer Mecca and made him victorious over those of his people who rejected him and who were hostile to him. During his lifetime, his affairs settled over the rest of the Arabian Peninsula, as well as Yemen and Bahrain. After his death, other metropolises, regions, and cities were conquered during

the days of his successors, may Allah be pleased with them all, as Allah Almighty said: "Allah has decreed 'I and my messengers will prevail'".

And upon this, the mujahidin proceed today. They threaten all kuffar nations to continue upon their ways of kufr and fighting the religion of Allah, while the mujahidin will continue on the path of jihad against Allah's enemies and enforcing the Shari'ah of the Exalted.

Allah in His grace toward His servants has shown them the evidence of this outcome and its prerequisites, through reflections upon the past and the present. What was the condition of the mujahidin and how did they become? Who knew of their dawah previously and how far has it reached now? How many territories were open to jihad, and how many are there today? On the other hand, what has become of the promises of the Crusaders, made two decades ago, to eliminate jihad? Were they able to block the Muslims from their mujahidin brothers, or did the Muslims continue to send heroes to the fields of battle? Did they succeed in breaking the resolve of the mujahidin by dissuading them from the path of jihad at times through fighting and by controls at other times? Haven't the prisons that they threatened with become schools for tawhid and jihad?! And have in fact become fields for steadfastness and preparation?! Sufficient for you is the story of Ghuyran! All of this is a little bit of Allah Almighty's plan against the kuffar and His pre-ordained plan for His mujahid servants.

The matter of tawhid and jihad has become clearer to Muslims. The call for the rule of Shari'ah has become the hope of a wide segment of Muslims, and jihad for the sake of Allah Almighty has spread and expanded to the east and west, growing its fields in many places outside Iraq and Sham, including but not limited to: Africa, which for eons has lived on the crumbs of Christian organizations and their missionaries, but now has had its proverbial remote and concealed jungles become a land of hijrah and jihad for many Muslims who are eager for jihad. Is this anything but a victory and testimony to the strength of the Islamic State, which was based on tawhid and jihad from its first day?

[Too] Are Waiting"



As for the nations of the cross and their torn alliances - they have never been more divided and hostile toward each other than they are today, especially after the escalation of wars between them. Nothing can be said more eloquently than Allah's description of them: "Their malice for each other is intense: you think they are united, yet their hearts are divided. That is because they are a people with no [real] understanding". Ibn Kathir explained: "Meaning, you see them together, and you think they are united, but instead they are discordant and in conflict" [At-Tafseer]. They came together to fight us despite their differences. However, the intensity of their animosity has led them to a war they had put off for many years, which is a prominent indicator of their defeat, and all praise is due to Allah.

The ever-widening rift between the Crusader states should be a lesson for Muslims who are still in the ambiguity of the situation. Muslims must realize that the idols the tawaghit worship are fated to disappear, and for Muslims to be mighty, they must return to their religion, for the nation of tawhid is the most deserving to lead this world and to drive its people toward what Allah created them for: to worship their Allah, glory be to Him. Support Allah and He will support you. Trust in Him to help you be rid of your enemy. Obeying Allah's command is your salvation in this life and the Akhirah. Your Lord and your Prophet ﷺ promised you expansion and victory. The Almighty said: "We certainly help Our messengers and the believers, [both] in this worldly life and on the Day the witnesses will stand forth [for testimony]". The Almighty also said: "Surely following the [heavenly] Record, We decreed in the Scriptures: 'My righteous servants shall inherit the land'". The Prophet ﷺ said: "This matter will attain the status of night and the day. There will not remain, on the face of the earth, a mud-brick house or a camel's hair tent to which Allah will not

deliver the confession of Islam and both mighty honor and abject abasement. Allah will either honor the occupants by making them among its adherents or will humiliate them and they will be subject to it" [Ahmad]. If Allah promised you this in return for steadfastly following his path, then what delays you from that?! So beware, lest you lag behind as the Children of Israel lagged behind and Allah punished them with wandering for forty years.

As for the mujahidin, they have taken this path and are steadfast on it. They have bandaged their wounds and broken their swords in jihad, stabbing the kuffar in every land. They waved the banner as Allah showed them the correctness of their path every day, increasing their strength and ability. So, we whisper in the ears of our brothers the mujahidin saying: Steadfastness, steadfastness O people of jihad, put your trust in Allah for all your affairs. Allah did not disappoint those who trusted in Him. Allah is your protector and He is sufficient for you. Though only Allah can judge, we consider you the best of people in this time. Allah will grant you victory and will make you dominant, as He did those before you. The Most High said: "Allah has promised those of you who believe and do good that He will certainly make them successors in the land, as He did with those before them; and will surely establish for them their faith which He has chosen for them; and will indeed change their fear into security—[provided that] they worship Me, associating nothing with Me". The predecessors, the conquerors, who fell upon Persia, Rome, and others, were granted victory through Allah alone. They were not made victorious because of their mounts or their weapons. Allah is above all, Powerful and Almighty. He, who supports Allah, will in turn be supported by Him. Support Allah openly and privately. Know that, by the will of Allah, the door you are knocking on will be thrown open soon. We conclude by saying to all nations of disbelief: "Persist in your ways; we will certainly persist in ours. * And wait! Surely, we [too] are waiting".



the Most High to wage jihad and fight, He, Glory be to Him, will follow through with His promise of torment and disgrace to His kaffir enemies. To reassure and comfort the hearts of the believers Allah made this clear in His wise book when He commanded and promised them as such: "(So) fight them and Allah will punish them at your hands, put them to shame, help you overcome them, and soothe the hearts of the believers". He also said: "We certainly help Our messengers and the believers, (both) in this worldly life and on the Day the witnesses will stand forth (for testimony)". This was Allah's promise to His believing worshippers and He never breaks His word.

Therefore, you find that the mujahidin who are confident in Allah's promise, do not pay attention to the trickeries that the kuffar plot against them day and night, openly and secretly. You see the Crusaders and murtaddin thundering and foaming, strutting like peacocks, forming partnerships and alliances while the servants of Allah the mujahidin are marching towards Allah, caring not for them, paying them no mind as they advance without hesitation, patience their sustenance, faith and certainty guiding them, neither flocks of planes nor columns of armor deter them from continuing on their path and achieving their goal of attaining one of the two good ends, keeping before their eyes the words of the Almighty: "Do not be deceived by the prosperity of the disbelievers throughout the land. It is only a brief enjoyment. Then Hell will be their home—what an evil place to rest!"

The mujahidin are upon the methodology of the prophets; adversity only increases their adherence and cohesion; hardship only serves to make them harsher and more steadfast; difficulty elevates their faith and submission to the command of Allah Almighty. They do not succumb to doubts about Allah, for they know that all things are in the hands of the Lord, the Owner, Glory be to Him, who



disposes of the affairs of His servants, and who does what He wants at the time He wills. Therefore, the mujahidin do not preoccupy themselves with what they were not assigned to; rather, they are preoccupied with how to achieve absolute servitude to their Lord, glory be to Him, and they meet Him while they are upon that cause.

This was the case of the Messengers, peace be upon them, steadfast in adversity and firm in stance, confident in their reassurance of their followers, counseling each other with patience and truth. This was mentioned by Allah in His book, to reassure His Prophet Muhammad ﷺ and those who come after him and follow his teaching. The Almighty also pointed to that in His revelations after He told the story of the immense trials and tribulations suffered by the prophets and messengers. He, Glory be to Him, said in Surat Hud: "And We relate to you (O Prophet) the stories of the messengers to reassure your heart". He said about Musa, peace be upon him: "When the two groups came face to face, the companions of Musa cried out, 'We are overtaken for sure'. Musa reassured (them), 'Absolutely not! My Lord is certainly with me—He will guide me'" See how Musa's answer held faith and certainty in Allah's promise.

Likewise, Allah told us about the depth of Prophet Muhammad's ﷺ certainty in Allah Almighty, and his reassurance of his companion when they were chased by the kuffar on the day of hijrah, a day when they could only hide in the cave. The Almighty said: "While they both were in the cave, he reassured his companion, 'Do not worry; Allah is certainly with us'. So Allah sent down His serenity upon the Prophet, supported him with forces you (believers) did not see, and made the

Prophet ﷺ while I was in the cave: If one of them had looked down at his feet, he would have seen us.

Thereupon, he ﷺ said: Abu Bakr, what can befall two who have Allah as a third One with them" [Al-Bukhari]. Ibn Hajar said: It was narrated regarding Urwa bin al-Zubayr in the story of the hijrah, who said: the mushrikin came up the mountain where the Prophet ﷺ was. Abu Bakr heard their voices, and became scared, at which point the Prophet ﷺ said to him: "Do not grieve, for Allah is with us" [Fath al-Bari]. Thus, Allah Almighty described the condition of the believers on the day the enemy alliance attacked, in contrast to the condition of the munafiqin, the skeptical, and the sick of hearts. The Almighty said: "When the believers saw the enemy alliance, they said, 'This is what Allah and His Messenger had promised us. The promise of Allah and His Messenger has come true'. And this only increased them in faith and submission". Reflect upon this scene in which the immensity of the attack, and the calamity did nothing but increase their faith and submission, as if it was a gift, not an ordeal; as if it was a reward, not an affliction. This is what pure faith does to the soul.

All these stories and religious texts confirm that relief comes after certainty and submission. So, when Musa - peace be upon him - surrendered to Allah's command and was certain of His companionship to him, saying: "Indeed, my Lord will guide me," divine support was revealed and the Almighty said: "So We inspired Musa: 'Strike the sea with your staff'". Also, when the Messenger of Allah ﷺ certain of Allah's support of him, said: "Allah is with us," and Allah's aid was delivered in His saying: "So Allah sent down His serenity upon the Prophet, supported him with forces you (believers) did not see". Likewise, when the believers remained firm on the day they were shaken by the enemies' forces and they submitted to Allah's promise saying: This is what Allah and

promised us, they were rescued according to what We sent against them and forces you could not

As was previously mentioned, this is how the Messengers respond to calamity. They remain with their Lord in faith and submission, there is no panic, despair, or hopelessness; they offer their followers encouragement and reassurance, not obstruction or discouragement. The followers of the Messengers walk on the same path today. Today we see, as we have seen in the past, the certainty, patience, steadfastness and equanimity of the leaders and soldiers of the Islamic State, when difficulties, that could destroy a mountain, befall them. However, they move on in faith, certainty and submission to Allah Almighty, arrogance over disbelief and falsehood, and stubbornness during this ongoing, intensely raging battle of tawhid.

And this is what you should strive for, O mujahid, wherever you are and however you are. Have insight into your affairs, let the verses guide you and lead you to the straight path, reminding you always and forever that you are first and foremost, a servant of Allah Almighty, that you are in all stages of your jihad and for the rest of your life, an obedient weak servant of Allah, powerless in front of your Lord, and have no power to benefit or harm yourself. If Allah so wills, He will show you victory and if He so desires, He would take your life before that, as He, previously said to his Prophet ﷺ: So be patient (O Prophet). Surely Allah's promise is true. Whether We show you some of what We threaten them with, or cause you to die (before that), to Us they will (all) be returned". During all of this, you, the noble mujahid, are commanded to continue singling out Allah Almighty with servitude, with patience and contentment at times of adversity, gratitude and praise at times of prosperity. You are a servant of Allah in every condition. If you can achieve this, then you are victorious, under any circumstances, for the afterlife belongs to those who heed his word and Allah is predominant over all His affairs but most people do not know.

Self-interest is the only factor that drives non-Islamic regimes, regardless of the slogans of “humanity” and “human rights” that they use to deceive and seduce people. It is upon this principle that these regimes treat Muslims: If there is nothing to serve the interests of these kufr regimes in Muslim countries, such as fighting jihad and preventing its expansion, or the discreet theft of rich resources, these hypocritical false catchphrases are set aside.

This was - again - confirmed after the recent earthquake events that struck the area of Sham and its environs. After these incidents, the people of Sham were yet again forsaken by these regimes. The world in its entirety saw “the humanitarian aid” pouring from the Arab and non-Arab tawaghit, from the East and the West, into the areas of the two murtadd regimes, the Nusayri and Turkish tawaghit, depending on the level of interest and relationship each of these two kufr governments had with the kufr regimes. Some gave more and some gave less depending on their self-interests.

As for the people of Sham, their areas held no personal gain for any of the “supporters.” There was no terrorist threat requiring generous aide to fight, the support of which requiring air or naval drops, nor was there a need for continuous convoys on the ground. Suddenly, when it came to the disaster that struck the people of Sham, all the “humanitarian” slogans disappeared. The people of Sham were no longer necessary or important.

It became clear to everyone that what they falsely called “friends of Syria” had been a lie, as their friendship with the “Syrian people” ended as soon as the self-interest for which they intervened in Sham ended. Back then, they sent their money, support, shaykhs, and

intelligence to fight the expansion of the Islamic State, which led a divine jihad base upon the prophetic method that threatens the throne of every taghut everywhere. Only then did the “friends of Syria” intervene to fight jihad and its people, not to support Sham and its people. So these were the limits of their alleged friendship, the fires of which burned all those who believed in it, and Allah is the only helper.

The people of Sham saw with their own eyes the reality of the “friends of Syria” when they extended their air and political bridges, not in support of the oppressed in Sham, but rather in support of the Nusayris who tormented them with evil, killed their children, demolished their homes, and displaced them. These treacherous filthy liars were no better than the Crusader “International Organizations” who argued that the closure of the crossings prevented them from bringing aid to those who were fighting death under the rubble of these nations and pre-Islamic entities that are openly hypocritical.

Forsaking the people of Sham was another episode in a series that has been repeated many times in Muslim countries. States, governments, and entities emanating from them only move in order to serve their own interests, and none of them will move towards the Muslims outwardly except to strike them with others. Today, the taghut of Russia is doing exactly this. He is trying to co-opt some murtadd militias in his war against his opponents, as did Crusader America, which suddenly remembered “humanity” when its conflict with communist China intensified and it began to demand rights for the Muslim “Uyghurs”, when at the same time it killed countless Muslims and destroyed their homes, and there is much evidence of this.

of the World



The people of Sham must realize that the phrase uttered by the dying under the rubble “We perished... thank you for deserting us,” was no more than a foregone conclusion of a reality that they should have clearly seen years ago. The non-Islamic world order, which provided their Nusayri killers with a lifeline, will only lend them a death sentence. As for the Turkish taghut who often gained from their suffering, and who often threw out slogans and speeches of false brotherhood, he put his slogans into action by closing the crossings and further suffocating the besieged under the rubble, thus again showing his true colors, even to the blind. The people of Sham held no profit for the Turkish regime this time, so its position was to let the people of Sham die in the rubble of their homes for they do not vote in the elections nor do they have any influence!

As for the tawaghit of the region – let us do a quick comparison between what the tawaghit of the Arabian Peninsula donate – using money stolen from Muslims - when disasters strike the Crusaders, and what they send to disaster-stricken Muslim countries. This tells the truth about them and other tawaghit in their circle, who are no less despicable, and it also points to the crimes of those soldiers, shaykhs, and the like, who legitimize their rule and defend them.

On the other hand, such events reveal the heart of the problem that is represented by these tawaghit, as they rule by other than what Allah has

revealed, and as they separate Muslims with non-Islamic borders. The wealth of Muslims is openly being siphoned to their enemies, and when Muslims need it, it is unjustly, aggressively, and oppressively withheld from them. And when Muslims need rescue by their brothers, they are confronted by borders established by these tawaghit and their soldiers.

History continues to tell us that the weak are plundered and eaten, that the world respects only those with heavy feet, that rights are taken by force, not by peaceful slogans, and that the strength of Muslims is in what Allah has legislated for them in terms of jihad and fighting for His cause. Therefore, the only way the Muslims of Sham and others can wrestle their rights from these tawaghit and the kufr nations is through this divine, clear and eloquent path, for it is the source of their strength and the secret of their supremacy, and it is what the tawaghit of the world in the east and west of the earth fear the most.

If Muslims were to establish jihad as obligated for the sake of Allah, there would remain no borders to stand between their unity and their countries. Their stolen riches would return, and their brothers in Sham would have received aid overnight, owing no one any favors in return. O Muslims, in Sham and everywhere, return to the path of your glory, and the way of your salvation in this world and in the Akhirah, for it is the righteous path to guidance, to victory and to triumph over the enemies of Allah in this world, and it is the means of salvation in the Akhirah. “Allah’s will always prevails, but most people do not know”.



The Crusaders refuse to admit their shameful failure in their global war against the Islamic State, while more and more features and evidence of this failure are discovered daily. The latest evidence was "U.S. Central Command" announcing that it will publish a "Monthly Harvest" documenting its operations against the Islamic State in the zones of Iraq and Sham! Yet, they defeated it five years ago!

Concurrently, here are bunches of hostile media reports in which they nitpick and try to find fault in the weekly Harvest of the Soldiers by the mujahidin. They watch its numbers rise and fall; if the frequency of operations decreases, they say that the fighting is limited and jihad is declining; and if the next week the harvest is greater, most of them slink back. They always attribute the escalation of jihad to physical causes. Sometimes they argue and banter about jihad escalating "in the time of COVID," sometimes in the "time of the earthquake," and sometimes during "storms"! Why, we may soon hear about jihad escalating because of the "climate crisis"! However, it is only a crisis of the kuffar.

The divine promise in which we believe with certainty is that jihad continues until the Day of Judgment, and at all times. Whatever the current state and conditions, jihad will remain in it, its harvest will continue, and those leading it will remain steadfast, by Allah's permission. This is what the kuffar deny, what the hypocrites and alarmists ignore, and what many Muslims who sit at home overlook, although the Shari'ah evidence for it is spread out in the Qur'an and the Sunnah, including the Hadith of the Prophet ﷺ: "A group of people from the Muslims will remain on the Right Path and continue until the Day of Judgment to triumph over those who oppose them" [Muslim].

We have heard such analyses and comments about the harvest of the

mujahidin since the inception of jihad in Iraq in the era of az-Zarqawi and his companions (may Allah accept them). Just as they do today, the kuffar and murtaddin would judge the field of jihad in the language of numbers and statistics, counting how many words and letters we use on official media platforms. This is nothing but a tacit admission of the power and influence of these platforms, which continued - by the grace of Allah Almighty - and remain to play their blessed role, contrary to all the kuffar and murtaddin anticipated and wished, and with them the mouthpieces of the coalition and its hired pens.

In practice and in the media, the statistics of the jihad harvest are relative and limited to what can be documented and submitted to the newsrooms. Many attacks take place and are not reported, some are reported and published with a much lower numerical outcome, as a precautionary measure when it is not possible to make an accurate count due to the circumstances of the battle, and many are held back and not published, although their impact on the ground is made known by those exposed to them, and placed on the balance by the angels of the Merciful. The talk about the mechanisms of tabulating and collecting goes on, and Allah does not let the work of anyone go to waste, Glory be to Him.

Overall, for those who measure jihad in the language of letters and numbers, it is difficult for them to understand its progress, because jihad is a worship, a faith, and a divine promise, not a statistical math calculation! Therefore, jihad will remain superior to all human calculations that always err in stopping it or making realistic estimates.

It seems that the Crusaders and murtaddin did not learn from the lessons of Iraq in the past. The harvest of those soldiers who tried to stop it in Iraq before and in Sham later, is today harvesting the lives of their Crusader allies in Congo,



Mozambique, and the rest of Africa and Sahel, and overthrowing the leaders of their partners in Khurasan and other Wilayat of the Islamic State.

In front of the ongoing operations of the Khilafah soldiers that America gambled on stopping, America resigned itself to announce the publication of its harvest against the Islamic State! The fact is that this American harvest officially documents the path of failure and lies of the American coalition, and its continuous bleeding at the hands of the Khilafah soldiers - may Allah brighten their faces and conclude for them their rewards.

Politically, the American harvest report aims to reassure America's allies on the ground in Iraq and Sham that it is still "committed" to its pledges and support for them in the war against the mujahidin, in light of the continuous series of withdrawals by the Crusaders. It also coincides with the beginning of the new stage in the "Crusader vs Crusader wars" in which the soldiers of the cross are crushed and their cities burned at their own hands, and this is still in its inception, which increases the concern of "America's partners" about the possibility that these crises will distract America and cause it to leave them to face their own crises, and all of them are in the crunch of defeat, by the permission of Allah Almighty.

The Pentagon's harvest implicitly pointed out the location of the danger and the cause of the bleeding that exhausted their coalitions and armies, and it is the jihad the Islamic State leads on a global scale, unlike the nationalistic and patriotic groups and movements that limited their

fighting to regions and borders, thus making it easy for the kuffar to contain and neutralize them, and even recruit them and transform them into an arrow in the Muslims. That is what is happening now, where they have recruited the Taliban militia in Khurasan and the al-Qaida militias in Africa, transforming them into a weapon and cheap pawn with which to fight the Islamic State, with the same justifications and false claims promoted by the "jurists of the coalition" when they launched their war on Iraq and Sham. The Crusader coalition made explicit this danger when it recognized that its fight against the Islamic State is "for the sake of security and stability not only in Syria and Iraq but in the entire region." The Crusader coalition also talked about a second reason why the Islamic State remains a threat to them, from their perspective, and it is their saying: "Furthermore, the ideology (doctrine) of the group.. remains unconstrained and unrestricted."

The Pentagon's monthly harvest of its operations against the mujahidin, along with what it embodies of confronting the media effort that spreads the doctrine of tawhid and the prophetic methodology, necessitates the media mujahidin to sharpen the swords of determination and continue their efforts and jihad in the media field on the prophetic methodology, on both the official and support levels, and that they rise to the level of responsibility and anticipate the reward in that.

As for the Pentagon and its Crusader coalition, they will not harvest anything but defeat and failure, by the permission of Allah Almighty, not only in this material world but on the Day of Reckoning. There is a stark contrast between the harvest of the believers and the harvest of the kuffar, and the best end is for the pious. All praise is due to Allah, the Lord of all creation.



Ramadan has been a month of bright pivotal events in the distant and near history of the Ummah of Islam. Starting with the Battle of Badr, the first decisive battle in the history of Muslims, then the conquest of Mecca, the place of revelation beloved to the hearts of the believers, passing through Ain Jalut and Shaqhab, and not ending with the recent announcement the Khilafah upon the prophetic method. At every turn, the men of Islam throughout the ages have transmitted the texts of the two noble revelations, and through their actions built a glory for their Ummah, the effects of which are still witnessed today.

Through these illuminating events it is noticeable that the month of Ramadan during the era of the Prophet ﷺ, his companions, and their followers, was a month of action and application, not slogans or theorization. Therefore, its results were great in terms of victory over the enemies of Islam, as well as victory over the self and desires.

Muslims should know how their Prophet ﷺ lived and behaved during this blessed month, so they may compare themselves to him, imitate him and follow his method in word, deed, call, worship, and jihad. The Battle of Badr and the conquest of Mecca, under the leadership of the Messenger of Allah ﷺ, were not passing events that are done and gone, but are rather an applicable guide that extends to the Day of Judgment. Allah Almighty commanded Muslims to follow it when He said: "Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often" [Al-Ahzab]. Al-Qurtubi said: "The example: the role model. An example is what is looked up to and emulated in all things. His face was wounded, his teeth were broken, his uncle Hamzah was killed, and he was hungry yet he remained patient and obedient, grateful, and thankful" [At-Tafsir].

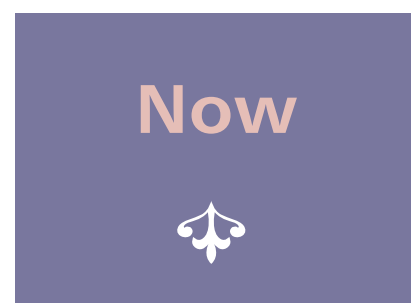
In addition to his military jihad during Ramadan, the Prophet ﷺ used to exert himself to draw closer to Allah Almighty

with various endearing acts, such as charity, recitation, and night prayers, as al-Bukhari narrated in his Sahih on the authority of Abdullah bin Abbas - may Allah be pleased with him - who said: "The Prophet ﷺ was the most generous of all the people, and he used to become more generous in Ramadan when Gabriel met him. Gabriel used to meet him every night during Ramadan to revise the Qur'an with him. Allah's Messenger ﷺ then used to be more generous than the fast wind".

On the other hand, today, the preachers of misguidance who fill the podiums and channels, are intent on producing a generation that lives and dies on catchphrases, without considering conquest nor action. Thus, you hear them talk about the conquests of Ramadan as if they were seasonal historical stories to be told and put away, without any incitement to reclaim their glory or to repeat them in the lives of Muslims today. In fact, nowadays, whoever seeks to recreate these conquests and battles and make them a reality in the lives of Muslims, is criminalized, fought, killed, imprisoned, with the most horrible descriptions and the worst of titles hurled at them from these same podiums.

Therefore, people today do not need hordes of advocates at the precipice of Hellfire, recounting rules divorced from application, or telling tales about Ramadan conquests as if they were only ink on paper! Nor do they need emotional charges that rile them up for mere passing moments. Instead, they need role models that lead them to the field of action, as was the case with the true Muslim scholars who not only commanded righteousness from people but first demonstrated it.

Consider the case of Shaykhul-Islam Ibn Taymiyyah - may Allah have mercy on him - the scholar, jurist, historian who exemplified his words with actions. He did not merely tell people about the necessity of jihad against the Tatars, then stayed back from the battlefield, but rather asked as he saw them coming at him in throngs like a thundering torrent.



He stood in a position of death while confronting them, then he took his knowledge to the field among his brothers the mujahidin, teaching them the jurisprudence of jihad. His student Ibn Kathir quoted him in "The Beginning and the End", The shaykh was a practical example for Muslims with his knowledge and action on the field. Where are those who praise the legacy of Shaykhul-Islam today? If they do not follow his example and go down to the field with their knowledge, then let them not wag their tongues against those who are simply following his path!

The guidance of the Prophet ﷺ, as well as that of his companions and other exemplars of preferred actions during Ramadan is to combine between the acts of worship and jihad. So, they were monks at nights and knights during the day. Those closest to the Prophet's ﷺ guidance, during Ramadan and otherwise, and the most faithful in action and word – we consider them as such – are the mujahidin for the sake of Allah, who lift the Qur'an night and day, and combine between the Almighty's words "O you who believe, fasting is prescribed for you..." and thus they fast; and His words "Fighting is prescribed for you..." and so they fight. They do not hide in corners or make excuses. They have made the month of Ramadan a month of anxiety and fear for the governments of ridda' and kufr. As soon as the month hails, you see the armies of the tawaghit in every corner standing in attention, ready, fearing attacks and invasions launched by the mujahidin against them during Ramadan. All this is the fruit of practical application to the Prophet's ﷺ guidance, without drawing the line at slogans and theories.

Although the demons of the jinn are chained up during Ramadan as a mercy from Allah to His servants in order to facilitate their paths to obedience, as he ﷺ said, "When Ramadan begins, the gates of Jannah are opened, the gates of Hellfire are closed, and the Shayateen are chained" [Agreed upon], the human demons work in the exact opposite way. They try to make up for what their brothers, the demons of the jinn, miss in terms of corrupting people, facilitating the paths to temptation, and adorning it to their eyes! When Ramadan begins, a caller will call out to them: O seeker of evil, come! Until the holy month has become a field in which these corruptors compete in spreading ways of seduction and misguidance; they bear their burdens and the burdens of those who they have mislead and corrupt. This is all preplanned in advance and supported by the same non-Islamic governments and regimes that allow advocates of misguidance to ascend podiums and screens to share the malicious role assigned to them. The advocates of misguidance corrupt beliefs, and advocates of seduction derail morals, and they are all more active during Ramadan.

We reiterate, the men who participated in the events that etched the history of the Ummah of Islam, did so by practical action and not by wishes. They succeeded after overcoming themselves as well as their enemies. Their intent and purpose was to establish worship for Allah Almighty and to attain His pleasure. We think that they got what they sought but only Allah is their reckoner. The condition of the last members of the Ummah will only be rectified by the same means used by those who came first. It is imperative to walk their path and to hold on to the beliefs which they derived from the book of the Almighty Allah and the teachings of His Messenger ﷺ. To return to humble obedience and to the sanctity of jihad so that the Ummah of Islam may reclaim its history and glory. Allah will certainly help those who stand up for Him.



Disunity and rivalry between the Jews is divinely predestined and has been enforced upon them since ancient times. Their hearts are divided and do not unite, and enmity will exist between them until the Day of Resurrection, just as the Almighty said: "We have stirred among them hostility and hatred until the Day of Judgment". The enmity they hold for each other and their conflicts are severe according to the Almighty: "Their malice for each other is intense," and Allah has dispersed them, in various groups, all over the earth as He stated: "We dispersed them through the land in groups". This has been their condition since before Musa - peace be upon him – was sent, and they remain as such to this day.

Accordingly, the scenes of great disturbances that filled the streets of the Jewish statelet recently are a result of this natural law that Allah decreed upon the Jews and declared in His wise Book.

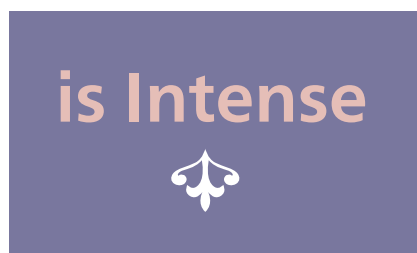
Even though Muslims have been foretold about the inevitable and undeniable end of the Jewish statelet at the hands of the worshipers of Allah, the outcome is in no way diminished. As in the Sahih Hadith: "The Hour will not be established until you fight with the Jews, and the stone behind which a Jew will be hiding will say: 'O Muslim! There is a Jew hiding behind me, so kill him'". This is evidence that the end of the Jews will not be due to internal civil wars, as many have begun to repeat, including Rafidi Iran, which promoted through its media that "the end of Israel will be from within," citing the words of their doomed tawaghit. If Iran believes that the end of the Jews will be from within, then what is the role of the Iranian "Quds Force," which fought everywhere except in Jerusalem and has not resisted against anyone except the Sunnis in Iraq, Sham, Lebanon and Yemen?!!

This Iranian propaganda is like a drowning man hanging at straws. It is like dust in the eyes of those attached to the

coattails of this ruined axis, whom they see as their savior, rescuer, and supporter, while it is incapable of protecting itself by responding to the series of blows that the Jews directed at it in the heart of their Rafidi republic, despite Iran's possession of military capabilities, the tenth of which in the hands of the mujahidin would have spilled rivers of Jewish blood on the streets of Jerusalem and Haifa.

These disturbances also come within another divine law, which is the "law of push and pull" that exists between truth and falsehood, and even amongst the people of falsehood themselves, and is now expanding, by the grace of Allah Almighty, to include most of the camps of the forces of global kufr. After the "Crusader-Crusader" wars between Russia and Ukraine, and the "Rafidi-Rafidi" wars between the Rafidis of Iraq, here is a new wave of "Jewish-Jewish" conflicts, coinciding with the renewal of unrest within Crusader France, as well as with the escalation of disputes between the servants of the tawaghit of the Emirates, in addition to the delinquency of the muradd Saudi regime to engage with Iran against the wishes of the Americans. All this is occurring within the context of expanding polarization between the American and Russian conflicting axes and will not end with the American unrest that is looming on the horizon against the backdrop of the decision to arrest the American taghut "Trump". This was all arranged by Allah Almighty, the Owner and Creator of all things, Who directs matters by His command, and lures the kuffar with His cunning. "The creation and the command belong to Him [alone]. Blessed is Allah—Lord of all worlds!"

Within these global upheavals in general, and Judaism in particular, lies a message to those who believe in the ability of the Jews and the Crusaders to control the universe in whichever way they want! They were the ones who mobilized millions in the protests of the so-called



"revolutions". So who is now standing behind this wave of Jewish unrest that brought out hundreds of thousands, and forced their military to declare a state of alert among its ranks in anticipation of the worst?!

Likewise, what is happening now within the Jewish statelet falls under a third divine Sunnah and a fixed and unchanging legal rule, which is that "the punishment fits the crime". One of the characteristics of the Jews, past and present, is to stir up strife and disagreements and spread corruption among Muslims and others, as Allah Almighty stated in His Book: "Every time they kindled the fire of war [against you], Allah extinguished it. And they strive throughout the land [causing] corruption". Here they are today, being similarly punished, forced to drink out of the same glass, as Allah makes them taste the demise of each other.

On the other hand, the Jewish disputes constituted a blow to the murtaddin rulers who had increased their public support for the Jews as part of what they misleadingly call "normalization"; so these murtaddin sought refuge in a dilapidated house that was eroding from the inside, weaker than a spider's web, though they thought it otherwise. Then, depicting the situation of these people, the Almighty said: "The parable of those who take protectors other than Allah is that of a spider spinning a shelter. And the flimsiest of all shelters is certainly that of a spider, if only they knew". Al-Tabari is quoted in his interpretation on the authority of Ibn Zayd as saying: "This is a proverb set by Allah, their guardians do not avail them anything, just as the spider does not avail this house of hers". Ibn

Kathir commented on the verse, and said: "This is unlike the believing Muslim whose heart is for Allah, and who, despite that, works hard in following the Shari'ah, for with that he is holding on to the most trustworthy handhold that cannot be broken, due to its strength and stability".

In the meantime, analysts describe the Jewish conflict as a struggle between "Eastern and Western Jews"; between "dictators and democrats;" and between "the religious and the secular!" Some of them even used terms such as "judicial coup" in praise and tacit recognition of the Jewish judiciary and an inclination to line him up in the face of the other Jewish team! In the midst of all this confusion, the constant truth remains, That the Jews, with all their sects and parties are infidel Jews as described by the Holy Quran, and that all their disagreements throughout history, did not stop their hostility and their war against Muslims for a single day.

What we consider a certainty and inevitability from a legal and doctrinal perspective is that the Jewish statelet will perish and end whether its ranks are divided or whether they are like a reinforced structure! It will perish whether it is ruled by "the Easterners or the Westerners". It will undoubtedly disappear at the hands of the Muslims, the bearers of disavowal and spoils of war, who established tawhid in word and deed and lived it as a reality, even if they lived their lives outside Palestine. They are the ones who will conquer after they cut off every "Gharqad" that stands in their way to the heart of the Jews' homes. The Jews will then realize that everything that had previously befallen them is easy when compared to the inevitable destiny that awaits them, and that tomorrow is just a day away.



Islam paid special attention to intentions, and made them the spirit of action and its basis. Some scholars of the religion considered intention to be one-third of the religion because acts of worship are either with the heart, the tongue, or the limbs, and intention is in the heart. Other scholars considered intention as half of the religion, guided by the fact that what is apparent of one's religion is action, and what is not visible is intention, and by Allah they did not exaggerate in that a bit. The field of Shari'ah is crowded with evidence on the obligation of being sincere in one's intention to Allah alone, and to make sure that intentions are pure and free of anything that might taint or divert them from their purpose. Allah Almighty said: "And they have been commanded no more than this: To worship Allah, offering Him sincere devotion, being true (in faith); to establish regular prayer; and to practice regular charity; and that is the Religion Right and Straight". Ibn Kathir said: "'Hunafa,' meaning, avoiding shirk and being truly devout to tawhid". At-Tabari said: "The obey only Him and do not obey anyone else. When He said 'The Right and Straight Religion', He meant the religion that Allah ordained, sent through His Messenger and through which He made legislation only for Him". Others said: "This means unwavering religion that leads to Jannah, and anything else is what leads to the Hellfire".

Therefore, anything that a person does in life which does not lead to Jannah, will lead to the Hellfire. In this world, people are either believers or kuffar, and at the end, their faith will depend on this, either Jannah or Hellfire. This outcome is judged based on sincerity. He who is sincere is saved and he who is not sincere will have all his work reduced to scattered dust as Allah said in Surat al-Furqan: "Then We will turn to whatever (good) deeds they did, reducing them to scattered dust". Ibn Kathir said, explaining the verse: "This is the Day of Resurrection, when Allah will hold His worshippers accountable for what they have done of good and evil, and He informs that those who commit shirk will have no deeds accepted - the deeds which they thought would be a salvation

for them - because their deeds lacked the Sharia condition: sincerity and adherence to Allah's law. For any deed that is not sincere and based upon acceptable shari'ah is invalid, because the actions of the kuffar are not devoid of one of these two, and may even be combined". After he presented the sayings of the predecessors in his tafsir of (reduced to scattered dust). He continued with frightening words that scared the hearts of the knowing, and said: "The sum of these sayings is to warn of the content of the verse; which is, they performed deeds they thought were worth something, but when they were presented to the Wise and Just King who does not oppress anyone, they realized that their deeds amounted to absolutely nothing, and were likened to something insignificant, despicable, dispersed - scattered dust - worth nothing at all to its owner.

Contemplate the gravity of the situation on the day one presents in front of Allah, coming with many great deeds believing they are worth something, while in the balance of truth and justice, He - glory be to Him - considers them nothing more than dust and ashes!

Al-Farooq Umar - may Allah be pleased with him - narrated on the authority of the Prophet ﷺ in the authentic Hadith: "Actions are but by intentions, and each person will have what he intended". As-Suyuti said about the Hadith: "Imam ash-Shafi'i, Ahmad bin Hanbal and others ... agreed that it is a third of knowledge, and among them are those who said: A quarter of it" (Al-Ashbah and An-Naza'ir). Ibn al-Qayyim commented on the Hadith and said: "The Prophet ﷺ said two concise and appropriate words, beneath which lie treasures of knowledge. Action does not happen except with intention, and for this reason there is no action without intention, then he clarified in the second sentence that the doer's actions are worth nothing more than what he intended" (I'lam al-Muwaqi'in). Based on this, he who with his jihad and deeds is seeking Allah's pleasure by lifting His words, then he gets it. However, he whose intentions were something else, then he too gets it.



It is not surprising that intention occupies such a high position in Islam, for it is through it alone that the religion rises. It is the defining line between tawhid and shirk, between sincerity and its opposite, and between the goal of pleasing Allah and the goal of pleasing His servants. This is why, for example, Allah Almighty, selected the act of fasting, among all others, and made it for Him alone. In the Qudsi Hadith: "Except for fasting, for it is for Me and I will reward for it", and that is only because it is a secret between the worshiper and his Lord, and for all that the worshiper does in sincerity to Allah Almighty, he is rewarded by Allah Himself.

In the turmoil and escalation of events around the world, the Muslim should halt frequently to review, scrutinize, modify, and correct his intentions. He should observe his position on the map of events, and assess to which camp does he belongs? The world has two major camps that have no third, the camp of iman and the camp of kufr. Countries, groups, and individuals line up and are differentiated according to these two camps. Accordingly, wars arise and battles break out between them.

As previously mentioned, the dividing line between the two camps lies in reserving intention and sincerity to Allah Almighty alone. Therefore, all battles which oppose awhid, clash with it, or contradict it, are battles for the sake of the taghut whether the latter is a human, a government, a homeland, or an idol. Fighting is not for the sake of Allah Almighty unless the goal is to uphold the word of Allah Almighty, and to support His law. Deeds are not for the sake of Allah until one agrees with His shari'ah, enforces it, and supports it. Anything else is akin to foam that disappears into emptiness, or a mirage that

the thirsty thinks is water. Allah Almighty differentiates between these two groups in His words: "The (worthless) residue is then cast away, but what benefits people remains on the earth. This is how Allah sets forth parables". At-Tabari said: "This is an example given by Allah regarding truth and evil, iman and kufr". Regarding this, Ibn Kathir said: "It is an example regarding the consistency and endurance of truth, and the fragile impermanence of evil."

Although one may look at all the fighters on the battlefield as being alike, equal in their fight! However, the difference between them is like the difference between the earth and the sky! O Allah, so many movements and groups have for years succeeded each other in raising the slogans of jihad, only to drop its banner, violate its purpose, contradict its goal, break its links, and distort its compass, until it turned into utter ruin.

Therefore, the mujahid whose companion is danger should guard his intention, control it, and strive to correct it, making it the basis of all his deeds and jihad. If his intention is not sincere to Allah and is not in accordance with His Shari'ah, then it will erode his fight and effort turning them into a mirage that never was. On the other hand, if he is sincere in his intention and he reserves all his work for Allah alone, then no matter whether he does less or more, whether he succeeds or fails, his deeds will be good for him in this world and the Hereafter and all will be rewarded. Sincerity has often been the reason for steadfastness, while the opposite has often been a reason for setback and regression! Thus, O people of jihad, renew your intentions and make them sincere; do not agree with anything other than support for Shari'ah and the upholding of tawhid as a goal, an end and a destination. Do not equate the battle of tawhid to any battle on any land or under any sky. Live by tawhid and remain steadfast upon it, die upon it, and Allah will support those who support Him.



What would happen if the mushrikin took control of al-Quds? Certainly, the answer is that they will do to the Muslims and their sanctities there what they did to the Muslims in Iraq, Sham, Yemen and the camps of Lebanon. They will kill, capture, violate sanctities, and desecrate the sacred! Perhaps, the first to be burnt by their fire will be their followers who are entirely loyal to the Iranian axes, and have circumambulated its tainted thresholds in Tehran, Baghdad, and Lebanon, those who vowed loyalty to Khomeini and his Rafidi revolution, and offered sacrifices of loyalty to Magian Iran.

For many decades, al-Quds was the "Trojan horse" that was ridden by most of the Arab tawaghit and parties of ridda' of different shirki sects. They all took advantage of the place that al-Quds holds in people's hearts, and used it to market their agendas and non-Islamic plans. The nationalists and the Ba'athists all sang the praises of al-Quds and sought to associate themselves with it. The taghut Hafiz al-Assad used to repeat: "We want Palestine before the Golan Heights," and the taghut Saddam established the "Quds Army"! Today, the Rafida followed the same path and played the same role in the name of the "al-Quds axis", the "Quds Force", the "Martyr of al-Quds", the "Quds Brigade" and the "al-Quds Day". Their loyalists followed in their footsteps and inaugurated the "al-Quds Sword" and the "Quds Shield". There are numerous monikers and titles linked to al-Quds, however al-Quds does not credit them with a connection. "Quds Day," "Quds Force," "Saif al-Quds," "Quds Shield," and "Liwa al-Quds" are all terms that revolve around the Iranian axis, support it, serve it, back it, and aim to pass, legitimize and improve the Rafidi Iranian invasion of the region by wrapping and shaping it using deceptive glamorous images. Many Sunni traitors have fallen into this trap and have become servants to the Iranian project! Even the Palestinian militias began to annually celebrate the heresy of "al-Quds Day" that the doomed Khomeini "launched," and have come to consider it a blessed

and glorious day, during which they compete to renew their allegiance and loyalty to Rafidi Iran.

In recent years, Iran has deluded people that its axis will take care of defending al-Quds against any blatant Jewish aggression! Although the flagrant attacks on al-Quds did not stop, this axis did not move a finger, rather it only moved once or twice, specifically moving its functional Palestinian arms, coinciding with the blows Iran received. Al-Quds and al-Aqsa were just a pretext to direct some calculated Iranian responses through Palestinian windows left wide open for Iranian aspirations, especially during the month of Ramadan, when confrontations and friction abound between worshipers and Jews in al-Aqsa Mosque, which provides a fertile environment for Iran's arms to further agitate the atmosphere and exploit the tension to stoke some military escalations in which Palestinian blood is spilled, while the Rafidi Iran reaps the fruits of that politically, popularly, and tactically in the name of al-Quds, the axis of al-Quds, and al-Quds Day! Instead of the Iranian axis being an axis, a sword, and a shield for al-Quds, as they claim, all of these have become an axis, a sword, and a shield for Iran, and a wall that receives blows in its stead. It is not surprising that there is no unconditional support, except in the fantasies of dreamers.

Contrary to the allegations of the Palestinian factions, that they stand with all the efforts that bring together the Ummah to liberate Palestine, today, they openly align themselves with the Rafidhi Popular Mobilization, the Houthis, the militias of Hizb Shaytan, and even with the Nusayri regime, which they eagerly yearn to return to. So, what did the Rafidi militias do for the Muslim Ummah other than kill, slaughter, and displace? Have these factions and parties respected the blood or - at least - the feelings of the Ummah whose support they are asking for while they ally with and support its enemies and butchers?!

Conversely, the followers of the Iranian



axis compare their axis to that of loyalty to the Jews, which they call the "axis of normalization". The truth is that both the Rafidi and the Jewish axes fight against Islam, and both are followers of the losing Party of Satan, while the Islamic State calls on people to support the victorious Party of Allah, which is described in two different sections in Allah Almighty's Book. The first was in His saying: "Whoever allies themselves with Allah, His Messenger, and fellow believers, then it is certainly the Party of Allah that will prevail". The second reference was "You will never find a people who (truly) believe in Allah and the Last Day loyal to those who defy Allah and His Messenger, even if they were their parents, children, siblings, or extended family... They are the Party of Allah. Indeed, the Party of Allah is bound to succeed". He who contemplates this finds that the description of the Party of Allah in the Qur'an only came in the context of complete loyalty to the believers and absolute disavowal of the mushrikin! Consider which of the two groups is more deserving of this description: those loyal to Allah, His Messenger, and the believers, or those loyal to Iran and the party of devils? Historically, al-Quds was liberated during the reign of al-Faruq Omar Ibn al-Khattab and during the rule of the Muslim leader Salahuddin. Ironically, the first conqueror of al-Quds was killed by a Magian who is celebrated by the Rafidha and who to this day, glorify him and revive his memory! The second conqueror did not liberate al-Quds except after he used his sword to strike at the necks of the Rafidi Fatimid leaders and followers, and united the ranks of the Muslims. Bu today, the traitors of the Sunnis want to liberate al-Quds by uniting with the Rafida and their allies.

Similarly, he who wants to liberate Bayt al-Maqdis should search for the sword of al-Quds in the legacy of the prophets and the righteous Khalifahs - Mmy Allah be pleased with them. He who sincerely

holds this sword will be the one Allah chooses as conqueror. As for he who searches for the sword of al-Quds in the legacy of al-Khomeini and his Rafidi axes, he will only find the Magian Abu Lu'lua's bejeweled dagger! According to the Shari'ah, Bayt al-Maqdis is an Islamic faith, the virtue of which is known in the Book and the Sunnah and that which is praised in the Book and the Sunnah will only be conquered by following the Book and the Sunnah! The call of the trees and stones still echoes in the ears of those who heard the Hadith of the Messenger of Allah ﷺ: "O Muslim, O servant of Allah, there is a Jew behind me, so come and kill him!" Who will respond to this call?! Will the Rafidi mushrikin?! Or will their changing allies?! Only the faithful mujahidin, those who embody full worship and servitude to Allah Almighty, can answer the call. Have Rafidi Iran's allies fulfilled the task of servitude to Allah Almighty, the main principle of which is disavowal of disbelievers, or are the Rafida to them part of the virtuous believers?

O Muslim, look around you and reflect upon who has achieved servitude to Allah Almighty. Who has surrendered and submitted completely to Allah Almighty, and allied themselves with His party of believers? Alternately, look and contemplate upon who has contradicted true servitude, demolished al-Wala wal-Bara by aligning themselves with the mushrikin while showing animosity to the believers, simultaneously disrupting and changing the Shari'ah of Islam. Look closely at who did what and only then will you be able to distinguish the difference between the sword for al-Quds and the sword for the Magian Persians! You will then understand the difference between being a shield for Quds or a shield for Iran! And between belonging to the Party of Allah or the Party of Satan! "He who is blind in this world will be blind in the hereafter and further astray from the path".



Once again in Sham, the murtadd factions and militias are fighting over the ruins of the world, each of them wanting to prove to his master that he is more worthy of support than others and is best able to achieve the interests of the "supporters", or that he is farthest from "terrorism" and closer to integration with the kufr "international system". As usual, these battling murtaddin did not miss the descriptions of "jihad" with shouts of "Allahu Akbar," and the terms "conquests" for the victors, and "defense" for the vanquished, in a cheap, repetitive manner of obfuscation using the religion that these quarrelsome parties are not ashamed to use. Their partisan interests have divided them, as they are described as "tools" that operate in the arena of Sham according to what the "international players" want, who set rules and drew borders for them. Whoever among them went beyond his limits, received a slap from his master to return him to the path set for him, the allowed limit, and the void that was determined for him to fill, in a scene of slavery and shame that became a permanent sign of these murtadd factions that increased the burden of Sham and its people. And Allah is Sufficient for us, and He is the Best Disposer of affairs.

In application of the Shari'ah, these factions do not differ among themselves in terms of ruling by other than what Allah has revealed, being loyal to the kuffar against the Muslims, and running after pleasing the kufr "international system" and gaining its sympathy or recognition, just like the rest of the murtadd governments in the region. However, some of these factions try to hide their ridda' and betrayal, by speaking much about the Qur'an and Sunnah in their speeches, statements, and meetings, with some manifestations in support of that, like the way of the rulers of the immoral kuffar of Al Salul.

The scene also did not miss the calls to

use the "popular incubator" for those murtaddin who are fighting for its satisfaction - that incubator that has become another fitnah for the national revolutionary factions or those that attribute themselves to jihad. So, they work to please it even if this is at the expense of the wrath of Allah, and even if this leads them to ridda' and abandon the religion, Allah forbid. The majority represented by the "incubator" take precedence in their view over the truth, which is what undermines all their theoretical calls for kufr in "democracy" that they have long claimed to fight with their tongues and their actions, while in reality, they revealed their lies, in the schism between speech and action. It became a characteristic of these murtaddin who changed their religion and broke their promise to Allah, when they abandoned the rule of Shari'ah in what Allah enabled them to do, fearing that the "international community" would fight them and rob them of their mortal power, and hoping for its support and recognition, or at least leave them and the material gains they obtained on a land they enjoy today. Soon, Allah willing, they will be under that land, to be taken to account what they have committed of kufr in Allah, showing loyalty to His enemies and enmity for His followers.

At a time when each of these parties is trying to whitewash its page in front of the tawaghit of the world to appease them and elicit their support, you find on the other side of them and their tawaghit the Islamic State, may Allah honor it, open to everyone about their truth, announcing the kufr of those and disavowing them, according to the religion of Ibrahim al-Khalil, peace be upon him. There is no exception for a murtadd, no concession to a taghut, and no flattery at the expense of the religion, whose language is supreme in faithL: "Indeed, we are disassociated from you and from whatever you worship other than Allah. We have

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denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone". And these crowds get lost in the chaos of partisanship of organizations and factions. The path of Allah is one and transparent, where the truth does not multiply, and every other way is misguidance that leads toward destruction. Ibn Massoud, may Allah be pleased with him, said: "The Messenger of Allah ﷺ drew a line for us and then said, 'This is Allah's path.' Thereafter, he drew several lines on his right and left and said, 'These are paths on each of which there is a devil who invites people to follow it.' And he recited, 'And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way'" (Narrated by Ahmad).

The Islamic State has followed the straight path of Allah, so it named these murtaddin by their true name, because its criterion is divine, and does not follow the whims of the guarantor parties, nor the dictates of the supporting countries. And here are the realities of these murtaddin, unfolding day after day to the extent that does not leave an excuse for an ignorant or an interpretation of an arguer. The path of truth is one, transparent and straight, with no room for deviation, but its costs are great and huge, and the determination of these groups of murtaddin weakened from bearing them. So, each of them chose his path that he claims to achieve his interest, discarding the Book of Allah, His command, and His prohibition behind his back.

With the fighting of the Sahawat

factions among themselves that is happening in Sham, we cannot isolate that from the fatwas of the misguiding evil scholars inside and outside Sham who are affiliated with what is known as the "jihadi trend". They participated in casting a pseudo-delusion on weak souls. These fatwas of theirs generated misguidance, deviation, and fighting, which increased fragmentation and division of the Islamic Ummah. Truly, their suspicious fatwas produced a war against the religion and the mujahidin, just like their peers from the shaykhs of the tawaghit who confronted the battlefields of jihad before and corrupted them, such as Iraq, Afghanistan, Algeria, the Peninsula, and others. The mujahidin were killed by their fatwas, the lands of the Muslims were plundered, and those who listen to them continue to fall into the abyss of misguidance and give their deviations and shirk the color of Islam! Meanwhile, they are working to demolish Islam! And they enable the enemies of the Ummah to implement their interests on their behalf, all in the name of legitimate politics and interest, while the Shari'ah and its interests and goals are far from them the distance of the two easts.

Whether these factions are changed or redistributed over regions, according to the interests and agenda of the countries involved in Sham, the fact remains that they have committed ridda' from Islam, that their existence is temporary, and that these lands are Muslim lands and they must be governed by the Shari'ah of Allah, despite the "players" and their agreements, and their paths and the maps of their roads, and it may be soon. "And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might". All praise is due to Allah, the Lord of all creation.



The mujahidin of the Islamic State did not limit themselves - as others did - to talking about the crimes of the Rafidah that have pervaded the history books and filled the pages of current ones, nor did they constrain themselves to theorizing about the shirk of the Rafidah, their war against Islam, and their slander against its imams such as Abu Bakr, 'Umar, and the rest of the Companions - may Allah be pleased with them. Instead, the mujahidin transcended those limits, broke those boundaries, and climbed to the heights of the predecessors, committing their words to action, mixing tears with blood, and making the Rafidah a primary target and spilling their blood wherever they are.

The enmity between Muslims and the Rafidah is a historical religious enmity. The history of the Rafidah is full of war against Islam and treachery against its people. They are murtaddin and mushrikin who are not from the people of Islam, even if they attribute themselves to it. They are worshippers of other humans, idolizing them, and claiming them as infallible as they supplicate to them. They adopt the family of the Prophet – may Allah be pleased with them - as gods! They are no different from the Christians, and both are included in the words of Allah the Almighty in Surat al-Bara': "Kill the mushrikin [who violated their treaties] wherever you find them, capture them, besiege them, and lie in wait for them on every way" (At-Tawba: 5). The soldiers of the Khilafah did not restrict their fighting against the Rafidah to one place above others. Rather, wherever the Rafidah are found, the swords of the muwahhidin are held to their necks. The Islamic State - by the grace of Allah the Almighty - is alone in fighting the Rafidah in Iraq, Sham, Jazirah, Yemen, and Khorasan, and in their stronghold and the birthplace of their evil, Magian Iran, until their voices rise loud, wailing when they hear the footsteps of the soldiers of the Islamic State.

It is no longer surprising that the cries of the Rafidah are mixed with the voices of "denunciation and condemnation" of their murtadd friends and allies who consider themselves to be on Islam, while Islam is as innocent of them as the wolf is

of the blood of Yusuf - peace be upon him. Those who wail, cry out, and condemn whenever filthy Rafidah blood is spilled are as culpable in sin and shirk as they are. Soon, by the will of Allah, they will share in their miserable fate, as well.

The inghimasi operation by al-'Umari - may Allah have mercy on him - was the fourth of its kind carried out by the soldiers of the Khilafah right in the backyard of the Magian Iranian state. It came at the heels of three other operations that targeted strategic locations, where they struck the shirki "parliament," the mausoleum of Khomein in Tehran, and the military parade in al-Ahwaz. Today, the mujahidin struck a shrine and an essential temple for the Rafidah in Shiraz. This diversity of targets, all of which are located inside Iran, are credited to the Islamic State, as they humiliate the Rafidah in Iran and hit the morale of their followers outside.

With the diversity of targets in the homeland of the Rafidah, the Islamic State makes clear that its jihad is based on sound principles in fighting the mushrikin, and that the Rafidah are a target because of their shirk, their worship of other than Allah, their fighting of His religion, and their affront to the Companions of the Messenger, may Allah bless them and grant them peace. Battle will reach them whether they are politicians in parliament, soldiers in the army, or murtadd individuals who go to their temples and places of shirk. The murtaddin can only be dealt with through the sword or Islam.

It would be foolish for one to talk about the ignorance of the Rafidah after they widely spread shirk in Iraq, Sham, Yemen, Khurasan, and elsewhere, as well as killed countless Sunnis in order to extend their influence, expand their territory, and spread their falsehood, not to mention their proclaiming kufr upon the Sunnis and thus legitimizing their killing. As a result, people now fight Sunnis as a first approach, while many of those considered to be Sunni are still calling for the safety of the Rafidah!

It is incumbent upon Muslims to realize that the only way to deal with the Rafidah

is to fight them. Shaykh Abu Muhammad al-Adnani - may Allah have mercy on him - said: "Our battle with the Rafidah is one battle whether it is in Iraq, Sham, Yemen, Khurasan and the rest of Jazirah, as they are all the same. Those who stand by them and support them in any way, big or small, are our enemies, and to us they are just like the Rafidah". The war between the Muslims and the Rafidah and their allies continues everywhere. It is a religious battle in which they stand by their shirk and falsehood, and the Muslims stand by their religion, belief, and honor.

The Prophet ﷺ once got angry and said to Abu Bakr - may Allah be pleased with him: "Allah sent me (as a Prophet) to you but you said, 'You are telling a lie,' while Abu Bakr said, 'He has said the truth,' and consoled me with himself and his money." He then said twice, "Won't you then give up harming my companion?" (Al-Bukhari). And he ﷺ also said: "Do not revile my companions, do not revile my companions, for by the One in Whose hand is my life, if one of you spends gold like Uhud, it would not amount to as much as one nor half of them" (Muslim).

Today, the murtadd Rafidah dare to attack Abu Bakr, 'Umar, the rest of the Companions and the mothers of the believers - may Allah be pleased with them. They hold gatherings and ceremonies in which they revile them and insult their honor. Despite this, their kuffar and shameless allies dare to console them and offer them sympathy whenever their blood is spilled. May Allah, His angels, and all His people curse them.

The zealous knights of Islam will not allow those who harm the Prophet ﷺ through harming his Companions, to live in peace. If these kuffar dare to the insult the status of the honorable

Companions, then the Companions have descendants who are more daring in holding to the truth, and have passed down their vengeance from generation to generation. They have pledged and resolved to inflict upon the Rafidah and their followers the might of 'Umar and the sword of as-Siddiq - by the will of Allah the Almighty.

The Noble Qur'an has clarified that every action that enrages the kuffar or harms them is a righteous and rewarded deed, because of the words of the Almighty: "Whenever they... tread on a territory, unnerving to the kuffar; or inflict any loss on an enemy—it is written to their credit as a good deed. Surely Allah never discounts the reward of the good-doers" (At-Tawba: 120). Imam at-Tabari said: "Whenever they inflict harm upon the lives or belongings of their and Allah's enemies, Allah will consider it a good deed that pleases Him".

Allah may bless this deed, depending on its sincerity and that of the doer, and might consider it grand and honorable, even if it is just one act, like that of our brother Abu 'Aisha - we consider him thus but only Allah knows - who avenged our mother 'Aisha - may Allah be pleased with her - her father and the rest of the Companions. So, he plunged blindly into the ranks of the Rafidah, and through him, Allah brought satisfaction to the hearts of the believers.

As the Islamic State expands, and widens its circle of jihad, it has opened up the path for the sons of Islam everywhere to support their deen. It has made the path to jihad easier after the many barriers and obstacles put in their way by false scholars. Today, all that the sincere among the sons of Islam must do is draw their swords, load their rifles, and prepare their belts to spill the blood and disperse the body parts of the Rafidah in every place and under every sky of this earth. They will thereby be the true descendants of the Companion, as were others among the soldiers of Islam. "Allah's Will always prevails, but most people do not know" (Yusuf: 21).



Many successive generations of Muslims have come and gone with millions of them now forgotten. However, a few remain prominent and unforgettable in the annals of history. Allah etched these few into the collective memory of humanity, to be recalled and mentioned to this day, much like they etched their own names into the rocks of time with letters of sacrifice and jihad, until death claimed them. For those who came after them, they are an example of how to emulate the prophets and messengers, in waging and winning battles against doubt and desire, overcoming them to move on to the battle of changing reality, rather than succumbing to it as many people today are doing.

In our current times, a group of the sons of Islam, followed these great heroes, walking in the footsteps of the predecessors fighting the same battle in all its phases, until they attained one of the two good outcomes.

At a time when most people resigned themselves to the status quo, these heroes were swimming against the tide of these surrendering masses, and refusing to submit to the pressure of the majority that called on them to acquiesce, because Allah Almighty guided them and made them aware that the reality to which people yielded is of their own making! That changing this reality begins with the person himself, and that the worshipper by his inactivity and inaction is a partner in making this bitter reality. Our Almighty Lord said: "Indeed, Allah does not change the condition of a people until they change what is in themselves". Nothing will change if each of us sits lamenting his luck and crying about the tragedies of Muslims and empathizing with their injuries. For, as soon as this wave of emotion dissipates, and the scene of

tragedy in front of us disappears we will return to again take our place in the midst of the sitting scum, waiting for another scene that draws tears, not blood! And that calls for passion, not faith!

Shaykh Abu Umar al-Baghdadi - may Allah have mercy on him - put his hand on this old wound when he called to the Ummah of Islam, saying: "People of Islam, today we do not need someone who sheds tears and composes slogans. Today, we need sacrifice. We need him who when he hear the words of Allah Almighty 'O believers! March forth whether it is easy or difficult for you,' flies out of his bed and stumps, shaking off the burden of cowardice and subservience, and rides the mount of jihad, true in sentiment and action". In an era where words are many but action is scarce, the shaykh demonstrated through his deeds these healing words: "We are not ones who shed tears and cry, sitting like women, this was not and will not be our way, for our blood is cheap when it comes to the defense of religion and honor." His end came in blood! Tears are the consolation of the frustrated, of faint determination, who cry like women over a reality that they fail to change like men! The Muslim is obligated to fulfill what he owes Allah, for He does not wait for people's support or help. Whether people fulfill their obligation or stand down, advance or fall back, He will destroy the scum. Contemplate what the Exalted Allah said to His Messenger ﷺ: "So, fight in the cause of Allah (O Prophet). You are accountable for none but yourself. And motivate the believers (to fight), so perhaps Allah will curb the disbelievers' might. And Allah is far superior in might and in punishment". A Muslim will not be asked why someone else did not act, but he will be asked why he did



not obey the Almighty Allah's commands, and instead sat looking left and right, saying to himself "I am part of this group, if they fall I fall and if they find guidance then I am guided!" Therefore, the first step is to separate oneself from the chaos of these crowds running after their desires, and to emulate the righteous who, with blood, inked their advice, and understood what Allah wanted from them. Thus, they shook off the dust of humiliation, rose up in the face of reality, and saddled the horses of glory, to build for their nation what was demolished by its enemies in centuries of ideological and moral warfare.

The Ummah today is in need of strong men, men who hold true to their promises to Allah, who do not retreat halfway down the path nor abandon it; who do not tire of the long road nor underestimate it; who are not in a rush for victory nor delay it. Instead, the ummah needs the elite who turn their backs to the world, who do not care about the scarcity of those who walk with them or the rants of the stubborn. O slave to Allah, if He grants you – the opportunity to join their caravan - beware of the immediate excitement, for the road is long and lonely, stained with blood and heavy trials. Deep emotions and strong reactions can only carry you through for a short time, then you will be handed the real provision on which you can rely to be able to continue on. That provision is the taqwa of Allah Almighty, as your Lord, glory be to Him, said: "The best provision is piety". So, fearing Allah, in secret and in public, is the fuel that enables you to continue. Allah willing - whenever you are faced with trials, or hardships are

piled upon you, you will walk on, with Allah's blessing, fully aware, and you will not go astray as long as the Book and the Sunnah are your guides and influence. Around you are the kuffar who have filled the world with their kufr, fought the religion of your master, killed your brothers and rendered them homeless. You will find a way to avenge yourself and believing people in the east and west of the earth. Whoever puts his trust in Allah, He will be sufficient for him, facilitate his affairs, guide him, and will save him from being one of many scum.

Whoever follows this severe path, which the lovers of the dunya are unable to do, and upon which those who claim to be pious are tested, does not pay attention to the crowds that will tell him that at the end of this road is damnation. How can it lead to damnation when our Creator led us to it?! And the prophets and the righteous before us walked on it?! So take this path, even if you do so alone, for Abu Baseer - may Allah be pleased with him - did not wait for anyone when the kuffar of Quraysh were afflicted with calamities. The first predecessors did not wait for the influx of bay'at, to join the religion of Allah. Reflect upon the strangeness of the Sahabah as they marched alone to Yemen, Rome or Persia, to follow - all alone - the path of truth despite the waves of kufr around them. Do not encumber anyone but yourself, for you are from the lineage of Ibrahim, the dear one - peace be upon him - who was a nation in himself, and "Allah will certainly help those who stand up for Him. Allah is truly All-Powerful, Almighty".



The mental image of the Khalifah has been imprinted in the minds of people in the form of the revered king who does not leave his throne, surrounded by servants and courtiers who come and go with all kinds of pleasures. This is the image that has been intentionally portrayed by the non-Islamic media for decades, obscuring the true portrait of the Muslim Khulafah; those who strive and engage in battles, who kill and are killed, and are stained with blood. This is what you do not see nor hear on the ignorant media platforms that people are devoted to.

Therefore, today, as soon as the news of the killing of one of the Khulafah, or leaders, of the Muslims spread, people begin to share the empty, oblivious, information that they were fed through illiterate sources and platforms led by the hypocrites and the misguided from a variety of ignorant schools of thought.

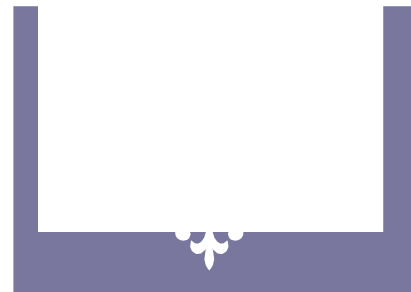
And Ibn Hazm - may Allah have mercy on him - mentioned in his letters the conditions of those Muslim Khulafah who were killed. He wrote that "Umar was killed with a dagger; Uthman was cut with swords; and 'Ali was struck with a sword, a blow from which he died." Today, the Khulafah and leaders of the Islamic state are still being killed in this same manner, their body parts scatter in defense of the religion. Sadly, among us are those who are not only ignorant of the history of their Ummah, but who have forsaken it. As if forsaking it is not enough, instead of being silent in their desertion, they pile on insults as they sit shivering. There is neither power nor strength except through Allah.

So, we say, and from Allah comes success: Shouldn't the Khalifahs be killed?! Did the eligibility conditions for assuming the Khilafah include safety from death or killing?! Was this a condition that was overlooked by the previous Islamic jurists?! Or are the contemporary jurists of the Islamic Ummah ignorant of it?! Has anyone been spared from death since Adam - upon him be peace -?! Do people really believe that death is written for every slave?! And that every soul will taste death?! Is Monotheism also a problem with people today?! Or is the fact that Law belongs to the Lord alone? How about the names and attributes? Or are you wandering and hesitating about all of it?! O community of those who believe with

their tongue yet their hearts are devoid of faith, the Islamic State does not own the lives of its leaders! Nor does the Islamic State benefit or harm them, for these are only acts of the Creator, Glory be to Him, not the created. Suggesting control of the life and death of leaders clearly demonstrates the extent of the deep ignorance that has befallen the perceptions and beliefs of people's lives. They live a reality which is contrary to what they utter.

Is the short duration of a Khilafah detracting from the Khalifah or the Khilafah? The first Khilafah led by the Messenger of Allah - may Allah bless him and grant him peace -, As-Siddiq - may Allah be pleased with him - lasted two years; and the fifth of the Rightly-Guided Khulafah, Al-Hassan bin Ali - may Allah be pleased with them both - his Khilafah lasted only six months and a few days. Imam Ibn Hajar had this to say about the latter: "He is the last of the Rightly-Guided Khulafah according to the text of his grandfather - peace be upon him - and after his father was killed he became the successor to the Khilafah by the pledge of allegiance of the people of Kufa, where he resided for six months and a few days, a true Khalifah and an imam of justice and truth" [As-Sawa'iq Al-Muhraqah].

To the disillusioned, mesmerized, and those who remain attached to the narrative of ignorance until today, we say: "The people of authority in the Islamic state have come together, consulted, agreed, and pledged allegiance to the gallant Sheikh and the brave knight Abul-Husayn al-Husayni al-Qurashi - may Allah protect him - as Amirul-Muminin and the Khalifah of the Muslims." Therefore, the matter is over and done. We will not identify who are the people of authority but they include: "Justice in all its conditions, knowledge that led to recognizing who deserves the role of Imam, vision and wisdom that led to the best choice in identifying the leader." If you have people of authority who meet these conditions, then point us to them. Are they amongst the crowds that dissuade from jihad? Or are they among the masses of those who disrupt Sharia'h? Are they in the droves fighting under the banners of nationalism and ignorance? Or perhaps



we will find them among the groups who make the embassy rounds, supplicants lying on the thresholds of the tyrants, starting from Doha and not ending in the Emirates?!

About the Khalifah Abul-Husayn al-Husayni (may Allah preserve him) we say what the sheikh, the speaker Abu Umar al-Muhajir (may Allah protect him) said about the previous Khalifah Abu Ibrahim (may Allah accept him): "We do not know of a leader other than him who governs by Allah's law to the best of his abilities, and strives more in the path of Allah." We say, and we repeat what he reiterated - about him - in his last speech: "By Allah, I do not know of an imam other than him who calls to Allah's religion with insight, who calls for government by Allah's law, and to the following of the Sunnah of the Messenger of Allah ﷺ." These virtues alone are enough if people realize their value, but most people do not know.

Once again, the Islamic State proves its trustworthiness to its soldiers, supporters, subjects, and all Muslims by initiating the announcement of the killing of its leader even though none of its enemies knew about it. None of them uttered a word about it - none of the global intelligence agencies, nor the major international media agencies - not even the largest among them. All of them, to include America the Crusader, heard the news only through al-Furqan Media Foundation. It is strange that those who received the news exclusively from al-Furqan Foundation could not control themselves and hastened to publish their ridiculous and vulgar hypotheses, as if nine months of analysis and delusions - which eventually became clear to every follower to be nothing but sheer fabrications and lies- were not enough,.

Had the Islamic State wanted to, it could have concealed the matter. Herein lies an important nod to those who claim that

the Islamic State installs fictitious names. If that was the case, it would have kept on the name of the Khalifah Abul-Hassan (may Allah accept him), or it would have continued, for example, with the name of the previous speaker (may Allah accept him) whose death no one was aware of before al-Furqan exclusively reported it. However, this is honesty, and let the nay-sayers squawk.

Whenever a leader of the mujahidin is killed, a common hypothesis is quickly thrown around by opponents; they claim that it is due to internal disputes over power and influence. Because the ignorant non-Islamic societies live this frantic struggle over power throughout their lives, they think that the Mujahideen societies are like them! Observe the fate of the leaders of the Islamic State - may Allah accept them - do they die except by being killed by vests or planes? Oh, yea the ignorant, do you have anything that can compete with this?!! You wish you did!

In every spot of the land of the Khilafah - in which Khilafah soldiers still roam, and to which we will return, whether you like it or not - the leaders of the Islamic State are still writing the most wonderful epics of servitude to Allah Almighty and sacrificing their souls to Him, glory be to Him. They are proceeding on the method of the Prophet, without altering the Shari'ah or compromising tawhid, unharmed by those who forsake them or oppose them. While other countries have soldiers who protect them and serve their leaders, at the Islamic State leaders are ahead of the ranks, fighting, killing and being killed among their soldiers, leading their missions, unaware of death, with the certainty of those who believe that charging on does not speed up their time of death nor does abstinence delay it. They move on with the belief of those who worship with their tongues and hearts and with the certitude that what befell them was not going to miss them, and what missed them was not going to befall them. They win the battle of certainty while steadfast on the path of faith and jihad until they die, as we reckon them to have done and Allah is their Advocate, as these are our emirs and leaders. So, let men show me their imam...



Many atrocities and injuries are inflicted upon Muslims in all corners of the earth at the hands of Arab and non-Arab idolators alike. Worse is that they use these atrocities to further their political and party aspirations, all the while their actions contradict their words. Even worse is that they ignore these atrocities and ally themselves with those who commit them against Muslims.

The issue of the Uyghurs Muslims is one that received wide outcry over the last few years in Muslim and Islamist circles. Many media campaigns called for support of the Uyghurs but sadly these campaigns were no more than words and images.

The Turkish idolator, his followers and those in his government contributed to these campaigns under the banner of defending the oppressed and supporting the Muslims, just as they do when they talk about defending Palestine, Syria, and other bleeding Muslim wounds. In truth, however, they only move when it benefits their own political interests making the gap between their slogans and their actions a vast empty crevice that cannot be filled.

The Islamic State, which was established upon the prophetic method, and which took upon itself the support of Muslims everywhere, sought fastidiously to put its threats towards China into action on the ground. We saw the manifestation of these threats as the soldiers of the Islamic State successfully attacked a Chinese Hotel in the heart of Kabul, initiating the journey of vengeance.

Though we are not surprised, it is amazing that as soon as the Islamic State took responsibility for the attack on the Chinese Hotel, the same herd of filth that was crying over the Uyghurs flipped their posture and are now attacking the mujahidin who avenged them!

The Qur'an addressed this contradiction between words and action. The Almighty said: "O believers! Why do you say what you do not do? How despicable it is in the sight of Allah that you say what you do not do!" At-Tabari explained "The Almighty is saying: O you who say you

believe in the words of Allah and His Messenger, why do you say words that you do not back up with action? Your words contradict your actions "How despicable it is in the sight of Allah that you say what you do not do". Meaning, Allah loathes words that are not backed up by action.

In ar-Riyad, Imam an-Nawawi classified this as "a punishable wrongdoing for those who speak of commanding righteousness and forbidding sin, yet whose actions contradict their words". Under this section, he mentioned the previous verse in which Allah Almighty abhors those who say what they do not do. So, what about when they add to that the crime of defaming and distorting the actions of those who hastened to initiate and reconcile their words and deeds, translating their threats into actions that healed the hearts of the believers and spread terror and panic among the ranks of the communist Chinese who the Taliban welcomed under the pretext of "strengthening cooperation between the two countries". What are they cooperating on?!

The Sunnah of the Prophet ﷺ also warned against the contradiction between a person's words and his actions, as in the Hadith of the Prophet ﷺ: "A man will be thrown into the Hellfire on Judgement Day. His innards will burst into flames, and he will walk in circles like a donkey around a millstone. The people of Hellfire will gather around him and say: O so-and-so! What is wrong with you? Didn't you use to command good deeds and forbid evil deeds? He will reply: Yes, I used to order you to do good deeds, but I did not do them myself, and I used to forbid you to do bad deeds, yet I used to do them myself" [Al-Bukhari and Muslim]. In fact, Islam considered this the characteristic of the munafiqin, as described by Allah when He said: "They say with their mouths what is not in their hearts. Allah is All-Knowing of what they hide". And quoting His Prophet Shu'ayb, the Almighty said: "I do not want to do what I am forbidding you from". At-Tabari explained: "He is saying: I do not want to forbid you from doing something that I am doing myself.



In fact, I act upon what I ask you to do, and I refrain from what I ask you to refrain from". Al-Qurtubi further explained: "That is: I will not do something that I forbid you from doing, and will not refrain from doing what I have asked you to do".

Thus, the Islamic State in its honesty, is the first to apply into action what it calls for and incites others to do. Actions are more resounding than words. The Islamic State's soldiers threatened China years ago from Syria, and today they put their threats into actions in Khorasan. Its soldiers threatened the pagan Hindus who insulted the followers of the Prophet ﷺ attacking their places of worship. Allah willing, the mujahidin promise the Hindus an attack right in the heart of their homes.

In this manner, the Khilafah soldiers, relying upon the Almighty Allah, seek to back up their words with action, their threats with execution. They fulfilled their promises and acted upon the oaths of their leaders and will carry on by the will of Allah.

As for those whose support for Muslims goes no farther than wailing, especially loud when the mujahidin avenge Muslims, their support or lack thereof is the same, for support means sacrifice, allegiance, and loyalty, in the manner that the companions used to support Islam and bring victory to its people. The Almighty said: "And what is it with you? You do not fight in the cause of Allah and for oppressed men, women, and children who cry out, 'Our Lord! Deliver us from this land of oppressors! Appoint for us a savior; appoint for us a helper—all by Your grace'". This ayah clearly describes what support and victory means for Islam and Muslims. Ibn Kathir explained: "The Almighty incites his believing worshippers to jihad for His cause and for the rescue of the oppressed". Al-Qurtubi said: "When

He said 'And what is with you? You do not fight for the cause of Allah', He is inciting to jihad, and He also includes rescuing the oppressed from the chains of the mushrikin, and the kuffar, who are inflicting upon them the worst of torture". Such is support to Muslims.

Look around you O Muslim and ask yourself: Who is avenging Muslims against their enemies, in all corners of the earth? Who ventured into the Magian lands of Iran and shed their blood in their pagan temples in revenge for the Companions and Muslims? Who set fire to the temples of the Hindus, split their heads, and perpetuated their funerals? Who drew their weapons against communist Chinese in their hotel where they thought themselves safe! And who scattered the remains of the Russians and their spies at their embassy, despite the desperate efforts of their guards?!

The Islamic State does not expect any reward or gratitude from anyone in return for its sacrifices. If it was waiting for that, it would not have continued! In return, all the Islamic State gets from people is betrayal and treachery, its condition like the earth for riders who stomp over it while it provides them with the best basil. The Islamic State continues its jihad because its goal is its Lord, Glory be to Him. From the beginning of its war to its end - from the moment the first spark was ignited in Iraq till the raging flames of its war burn the armies of the cross in Dabiq - all of it, from beginning to end, is a battle of worship for Allah Almighty, in which the leaders, soldiers, subjects, and supporters sacrifice themselves and their money for the sake of Allah Almighty, in fulfillment of the worship for which Allah created jinn and mankind. The Almighty said: "I did not create jinn and humans except to worship Me". This is our call, and this is our battle. Our state was established is on the prophetic method, and Allah willing, we will not add to it, take away from it nor deviate from its path.



Although more than 17 years passed since the Battle of al-Fallujah, American military leaders are still unable to get over its psychological complex, which has become deeply rooted in their souls and minds, and its symptoms manifest in their speeches and actions. This explains the reason why the Crusader Pentagon recently announced its intention to name one of its new battleships "al-Fallujah", as this is a complex from which their leaders and soldiers still suffer to this day.

The American announcement of naming one of their battleships after al-Fallujah was portrayed, justified, and promoted by the leaders of the U.S. Marines as victory under unfavorable conditions against a determined enemy. The fact is, the Battle of al-Fallujah was and will remain engraved in the minds of all Marines.

In this context, it seems that the minds of the Marines will be filled with pits, holes, and scars. Al-Fallujah was only the beginning, despite having a significant impact on the souls of the mujahidin for many reasons that are too numerous to list.

America has not forgotten the Battle of al-Fallujah. However, what America is trying with all its effort to forget or misrepresent, is that the battle has not ended, as today, it has expanded to every spot, not only in proud Iraq but far beyond. The descendants of az-Zarqawi, ash-Shami, al-Muhajir, Abu al-Ghadiya, al-Adnani, and others - may Allah accept them - have preserved the inheritance of al-Fallujah and its heroes well, and have built atop its glorious foundation the State of the Islamic Khilafah, which forced Crusader America to mobilize the largest Crusader coalition in history, to fight and eliminate it. However, it has failed in that mission and it is still failing, by the grace of Allah.

What America has learned from the lessons of the First and Second Battles of al-Fallujah, is to avoid, as much as possible, placing its soldiers on the ground in front of the mujahidin, and to put proxies in

their place from allies, pawns, and spies. Then, the tragedy experienced by its soldiers in al-Fallujah - being killed by the dozen at the hands of the mujahidin in a disproportionate battle - will not be repeated. We have seen this in the Battle of Mosul, al-Baghouz, and others, where America waged a remote war with aircraft. It cowardly avoided direct combat with the soldiers of the Khilafah on the ground, for fear of repeating the psychological complex of al-Fallujah, the symptoms of which are still manifest in the behavior of American leaders, the most recent of them the feeble and demented Biden, who appeared on the screens of al-Ra'i raving about the Battle of al-Fallujah! We must wonder: If the American leaders are raving about al-Fallujah in public while they are awake, then what is their condition in their sleep?! There is no doubt that the Battle of al-Fallujah has become a nightmare that haunts them, and we promise them more psychological complexes and nightmares that will be deeper and more lasting, by the permission of Allah, - at the hands of worshipers of Allah the mujahidin.

What was sown in al-Fallujah has yielded fruit and the clouds borne from it rained down a Khilafah on the prophetic method whose vanguards have reached East and Central Asia, and West and Central Africa, and are still advancing, led by the descendants, companions, and soldiers of az-Zarqawi, whose death America celebrated along with the munafiqin and murtaddin. They thought that they had extinguished the burning ember of jihad by killing Abu Mus'ab, but that was not the case. Rather, noble leaders emerged who led the procession and continued the march, taking it to the land of faith, and they ignited the spark which Shaykh az-Zarqawi promised would burn the armies of the Cross in Dabiq. Thusly, America and its henchmen were disappointed as always.

It is from the wisdom of Allah Almighty and His preservation of jihad, to keep for America those who would drag it back to



Iraq reluctantly, and from there to Sham. It claimed in the past that it withdraw triumphantly. Then, it returned, only to be driven to its death and to enter into the furnace of the largest battle of attrition that Muslims have waged in the modern era, under the leadership of the Islamic State. This battle cost Crusader America and its abandoned alliance what cannot be hidden in terms of material and human losses, to the extent that America was compelled to withdraw its forces from countries at the expense of other countries to confront the shortfall in its budget and the new challenges that arose in the world, represented by the rise of other hegemony competing with it for global sovereignty. However, the truth is that these hegemony together will not share with America in anything but defeat and loss in front of the Muslims.

This is the promise of Allah Almighty to His worshipers the Muslims in this world and the Akhirah, according to His words: "Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allah - Islamic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection)" (Ghafir: 51). Imam al-Baghawi told: "Ibn Abbas said: It is through victory and oppression. And ad-Dahhak said: 'By argument, and in the Akhirah by excuse'. It was said: 'By taking revenge on the enemies in this world and the Akhirah'. All of this was for the prophets and believers, as they are supported by the argument over those who oppose them, and Allah has supported them by subjugating those who opposed them and destroyed their enemies". Allah Almighty said: "Verily, it is I and My Messengers who shall be the victorious. Verily, Allah is All-Powerful, All-Mighty"

(Al-Mujadila: 21). Ibn Kathir said: "Meaning, He ruled and wrote in His book, and it was decreed by He who does not contradict, does not object, and does not alter, that victory is for Him, His Books, His Messengers, and His faithful worshipers in this world and the Akhirah".

The religion of Allah remains with Him the Everlasting, Glory be to Him. Allah Almighty has decreed jihad on the prophetic method as the sole means to make this religion victorious. Therefore, jihad also remains with the eternal nature of this religion, until Allah completes His victory and enables His religion to encompass the earth, according to the words of the Almighty: "Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practice their religion which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear" (An-Noor: 55).

Returning to the start, the Battle of al-Fallujah will remain an honorable and radiant page in the contemporary history of Muslims, and conversely, it will remain a dark page in the black record of America, which has no history, present, or future! The future belongs to us Muslims, and we will establish it according to the prophetic method and battle for it in the throngs of wars and battles. Al-Fallujah is only a psychological complex from the many complexes that are awaiting the Crusaders and their allies. The mujahidin will return to al-Fallujah, by the permission of Allah, as conquerors with cries of Takbir, despite the will of the Crusaders and murtaddin. Tomorrow is near for those who look for it. "And Allah has full power and control over His Affairs, but most of men know not" [Yusuf, 21].



For the Western Gregorian Calendar, all the years are the same, their endings intertwining with their beginnings. As one year lapses and another commences, the Islamic State looms prominent on their list of challenges, weighing down their crisis heavy agenda. An observing bystander is unable to differentiate between the end of one Western year and the beginning of another, for their years start and end with anxiety, fear, and warnings inflicted by the Islamic State.

The Crusader media struggles to reconcile the gap between the “victory” claimed by the leaders of their armies and governments with the reality that negates it. Indeed, many of them have started to mock and curse the “victories” they declare.

Ever since the Crusaders invaded Iraq, followed by the Crusade wars against the Islamic State in the land of the Khilafah, and then their war against its distant Wilayat, the Crusaders have been claiming and celebrating “victories and accomplishments”, which are soon dispelled by the detonation of vests and explosive devices!

This matter has not been limited to the Crusader governments and their armies, rather, their murtadd lackeys have shared this illusion, for every little clique of theirs now has a day during which they celebrate “victory” using delusional definitions of victory that cannot be found in any language dictionaries, but are the product of their imaginations and sick minds.

On the other hand, Shari'ah defines the aforementioned concept of

victory according to Islam. While the Crusaders and murtaddin claim their victories over the remains of loyal leaders and soldiers, the Holy Qur'an settles the matter and states that on the Day of Judgement, being killed for the sake of Allah Almighty is the greatest of victories and is never a defeat or a loss as claimed by the kuffar and the munafiqin. The Almighty said: "Allah has indeed purchased from the believers their lives and wealth in exchange for Paradise. They fight in the cause of Allah and kill or are killed. This is a true promise binding on Him in the Torah, the Gospel, and the Qur'an. And whose promise is truer than Allah's? So rejoice in the exchange you have made with Him. That is [truly] the ultimate triumph".

At-Tabbari, may Allah have mercy upon him, said: "Allah traded the lives and wealth of the believers for Jannah. He, the Exalted, gave them His word, in His revealed books, that if they fight to uphold His religion against His enemies, to kill and be killed, He will fulfill this promise". Also, Ibn Kathir, may Allah have mercy on him, said: "The Almighty told His faithful worshippers that He would compensate them, with Jannah, for their lives and their wealth if they sacrificed them for His sake. In His kindness and generosity, Allah would recompense the believers for giving what He had bestowed upon His obedient believers". Al-Hassan and Qutadah added: "Allah pledged to them a dear price". Regarding the Almighty's words "they kill and are killed," Ibn Kathir said: "Maning, whether they kill or are killed, or both combined, Jannah has become obligatory for them" [At-Tafsir].



Therefore, death in the fields of jihad, in defense of Shari'ah territory, and in defense of tawhid, is the greatest of victories as decreed in Allah's wise Book. Who is more truthful in word than Allah? Who is more truthful in speech than Allah? Victory is not determined by the kuffar, the secular, nor the munafiqin through their analysis and calculations. No one decides what is victory and who is a winner other than Allah in His Book and through the words of his Prophet Muhammad ﷺ.

It is not an exaggeration when we say that the Crusaders and murtaddin today have no more solutions that will lead to the demise of the Islamic State. Nothing they have done has worked nor will it work. They have killed the Islamic State's leaders, captured its soldiers and supporters, bombed its bases, set the munafiqin against it and even recruited the so-called “jihadists” – in Khurasan, Sham, and elsewhere - to fight it, but to no avail. In fact, their efforts have failed because Allah has kept His word to His true worshippers who have kept their pledge to Him – and so we consider it though only Allah knows – they never wavered, conceded or backed up. Instead, their leaders continue to don their explosive vests at all times, and their soldiers continue to jostle for the opportunity to join the caravan of light that will never halt until – Allah willing - its booby traps detonate in the heart of

Jewish and Christian lands.

In summary, the jihad of the Islamic State is based upon the jihad of the first prophetic state, which won most of its battles under extremely difficult circumstances. The Kkuffar superseded them militarily, in numbers and money, but Muslims had the ultimate victory through iman and the teachings. The shirk of the mushrikin failed when faced with the tawhid of the believers!

Therefore, O Khilafah soldiers, hold steadfast to the links of jihad, continue on its path putting all your trust in Allah alone. Plead to Him, supplicate to Him to never reclaim His blessing of tawhid and jihad, for it is the secret behind your unwavering perseverance. Remember, a mujahid is victorious even if captured, killed, or cut up to shreds, because he is in the hands of the most charitable of givers. In either martyrdom or victory lies triumph and salvation.

As for the kuffar among the Jews, Christians and murtaddin, all their years have become equal because Allah Almighty has unleashed upon them the faithful sons of Islam to refute their falsehood, invalidate their plots, and wound their hearts through a brilliant jihad upon the prophetic method. A jihad for which there is no solution, not in Doha, not in Astana, and not on Mars. This jihad will continue until the Day of Judgement, and upon it the Khilafah soldiers will remain, if Allah Most High so desires. Praise be to Allah, the Lord of all creation.



The conflict between Muslims and all nations of disbelief rages on in two different camps. Every day new people come to one of these two camps; it will continue as such until not a believer remains in one, or a munafiq in the other. The Creator and Ruler of this universe told us that the outcome of this conflict is inevitable and settled. He is the one that promised the believers of this time empowerment and victory, and it is a promise the Almighty made through His Messengers when He said: "Then We fulfilled Our promise to them, saving them along with whoever We willed and destroying the transgressors". The Almighty also said: "So their Lord revealed to them, 'We will surely destroy the wrongdoers, and make you reside in the land after them. This is for whoever is in awe of standing before Me and fears My warning'".

Every prophet threatened his people - when they resisted - to await the consequences at the end should they continue as they were. So did our Prophet Muhammad ﷺ, and his Lord said to him: "Say, [O Prophet], 'O my people! Persist in your ways, for I [too] will persist in mine. You will soon know who will fare best in the end. Indeed, the wrongdoers will never succeed'". Ibn Kathir, may Allah have mercy on him, said: "This is a severe and definite threat, that is: Continue on your path, and your way if you think that you are on guidance, and I will continue on my path and methodology. The Almighty said: 'Say to those who disbelieve, 'Persist in your ways; we will certainly persist in ours. And wait! Surely we [too] are waiting'." Ali bin Abi Talha narrated, on the authority of Ibn Abbas: 'In your ways,' meaning, your abiding. 'You will soon know who will fare best in the end. Indeed, the wrongdoers will never succeed,' meaning, will it be mine or yours?' He fulfilled his promise ﷺ because the Almighty granted him dominance in the country, and he ruled over many of the worshippers. Allah allowed him to conquer Mecca and made him victorious over those of his people who rejected him and who were hostile to him. During his lifetime, his affairs settled over the rest of the Arabian Peninsula, as well as Yemen and Bahrain. After his death, other metropolises, regions, and cities were conquered during

the days of his successors, may Allah be pleased with them all, as Allah Almighty said: "Allah has decreed 'I and my messengers will prevail'".

And upon this, the mujahidin proceed today. They threaten all kuffar nations to continue upon their ways of kufr and fighting the religion of Allah, while the mujahidin will continue on the path of jihad against Allah's enemies and enforcing the Shari'ah of the Exalted.

Allah in His grace toward His servants has shown them the evidence of this outcome and its prerequisites, through reflections upon the past and the present. What was the condition of the mujahidin and how did they become? Who knew of their dawah previously and how far has it reached now? How many territories were open to jihad, and how many are there today? On the other hand, what has become of the promises of the Crusaders, made two decades ago, to eliminate jihad? Were they able to block the Muslims from their mujahidin brothers, or did the Muslims continue to send heroes to the fields of battle? Did they succeed in breaking the resolve of the mujahidin by dissuading them from the path of jihad at times through fighting and by controls at other times? Haven't the prisons that they threatened with become schools for tawhid and jihad?! And have in fact become fields for steadfastness and preparation?! Sufficient for you is the story of Ghuyran! All of this is a little bit of Allah Almighty's plan against the kuffar and His pre-ordained plan for His mujahid servants.

The matter of tawhid and jihad has become clearer to Muslims. The call for the rule of Shari'ah has become the hope of a wide segment of Muslims, and jihad for the sake of Allah Almighty has spread and expanded to the east and west, growing its fields in many places outside Iraq and Sham, including but not limited to: Africa, which for eons has lived on the crumbs of Christian organizations and their missionaries, but now has had its proverbial remote and concealed jungles become a land of hijrah and jihad for many Muslims who are eager for jihad. Is this anything but a victory and testimony to the strength of the Islamic State, which was based on tawhid and jihad from its first day?

[Too] Are Waiting"



As for the nations of the cross and their torn alliances - they have never been more divided and hostile toward each other than they are today, especially after the escalation of wars between them. Nothing can be said more eloquently than Allah's description of them: "Their malice for each other is intense: you think they are united, yet their hearts are divided. That is because they are a people with no [real] understanding". Ibn Kathir explained: "Meaning, you see them together, and you think they are united, but instead they are discordant and in conflict" [At-Tafseer]. They came together to fight us despite their differences. However, the intensity of their animosity has led them to a war they had put off for many years, which is a prominent indicator of their defeat, and all praise is due to Allah.

The ever-widening rift between the Crusader states should be a lesson for Muslims who are still in the ambiguity of the situation. Muslims must realize that the idols the tawaghit worship are fated to disappear, and for Muslims to be mighty, they must return to their religion, for the nation of tawhid is the most deserving to lead this world and to drive its people toward what Allah created them for: to worship their Allah, glory be to Him. Support Allah and He will support you. Trust in Him to help you be rid of your enemy. Obeying Allah's command is your salvation in this life and the Akhirah. Your Lord and your Prophet ﷺ promised you expansion and victory. The Almighty said: "We certainly help Our messengers and the believers, [both] in this worldly life and on the Day the witnesses will stand forth [for testimony]". The Almighty also said: "Surely following the [heavenly] Record, We decreed in the Scriptures: 'My righteous servants shall inherit the land'". The Prophet ﷺ said: "This matter will attain the status of night and the day. There will not remain, on the face of the earth, a mud-brick house or a camel's hair tent to which Allah will not

deliver the confession of Islam and both mighty honor and abject abasement. Allah will either honor the occupants by making them among its adherents or will humiliate them and they will be subject to it" [Ahmad]. If Allah promised you this in return for steadfastly following his path, then what delays you from that?! So beware, lest you lag behind as the Children of Israel lagged behind and Allah punished them with wandering for forty years.

As for the mujahidin, they have taken this path and are steadfast on it. They have bandaged their wounds and broken their swords in jihad, stabbing the kuffar in every land. They waved the banner as Allah showed them the correctness of their path every day, increasing their strength and ability. So, we whisper in the ears of our brothers the mujahidin saying: Steadfastness, steadfastness O people of jihad, put your trust in Allah for all your affairs. Allah did not disappoint those who trusted in Him. Allah is your protector and He is sufficient for you. Though only Allah can judge, we consider you the best of people in this time. Allah will grant you victory and will make you dominant, as He did those before you. The Most High said: "Allah has promised those of you who believe and do good that He will certainly make them successors in the land, as He did with those before them; and will surely establish for them their faith which He has chosen for them; and will indeed change their fear into security—[provided that] they worship Me, associating nothing with Me". The predecessors, the conquerors, who fell upon Persia, Rome, and others, were granted victory through Allah alone. They were not made victorious because of their mounts or their weapons. Allah is above all, Powerful and Almighty. He, who supports Allah, will in turn be supported by Him. Support Allah openly and privately. Know that, by the will of Allah, the door you are knocking on will be thrown open soon. We conclude by saying to all nations of disbelief: "Persist in your ways; we will certainly persist in ours. * And wait! Surely, we [too] are waiting".

